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THE PERCEPTION OF PROBLEMS
ASSOCIATED WITH INTER-GROUP RELATIONS
IN INTEGRATED SCHOOLS

by

WILLIAM LESLIE HAMILTON

A THESIS

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The undersigned certify that they have read, and recommend to the Faculty of Graduate Studies for acceptance, a thesis entitled "The Perception of Problems Associated with Inter-Group Relations in Integrated Schools" submitted by William Leslie Hamilton in partial fulfillment of the requirements for the degree of Master of Education.

ABSTRACT

The purpose of this study was to investigate the relationships among several psychological variables and teachers' sensitivity to the perception of problems associated with inter-group relations in integrated schools.

It was hypothesized that there would be significant relationships between teachers' dogmatism and sensitivity, ethnocentrism and sensitivity, and dogmatism and ethnocentrism. It was also hypothesized that there would be no significant relationships between the way in which teachers discriminated on the basis of belief congruence and any of sensitivity, dogmatism, or ethnocentrism.

The study was carried out in the Province of Alberta in four public schools attended by Indian students. The schools were selected on the basis of location and the numbers of Indian students attending Junior High School grades. The schools were located in two widely separated areas, and the children belonged to two different Indian Bands.

In order to attempt to locate problems associated with inter-group relations, as perceived by the students, and to estimate the sensitivity of the teachers to the problems, three parallel forms of a questionnaire were constructed, one for the Indian students, one for the white

students, and one for the teachers. The teachers also responded to a Dogmatism Scale, an Ethnocentrism Scale and a Belief Congruence Scale.

Responses were obtained from a total of 122 Indian students, 436 white students, and 60 teachers.

All six hypotheses were supported, leading to the following conclusions: (a) There is a definite tendency for open-minded teachers to be more sensitive to the perception of problems than closed-minded teachers. (b) There is a definite tendency for anti-ethnocentric teachers to be more sensitive to the perception of problems than ethnocentric teachers. (c) Teachers with open minds tend to be anti-ethnocentric, while teachers with closed minds tend to be ethnocentric. (d) Teachers, irrespective of their dogmatic or ethnocentric attitudes, tend to accept or reject Indians on the basis of perceived belief congruence rather than racial congruence.

These findings were assessed as having important implications for school administrators who have the responsibility for promoting and effecting the educational integration of Canadian Indian children.

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CHAPTER I

INTRODUCTION

I would not ask, therefore, whether teachers, administrators and politicians believe in equal opportunities through education, for I know most of them would answer 'yes'. I would rather ask what they are doing about inequalities. For the real battle-line is between those who mitigate and remove inequalities and those who do not, between those who hate the discrimination based on race, colour, sex, place of birth, wealth and alleged intellectual ability and do something about it, and those who do not.¹

I. PURPOSE OF THE STUDY

The purpose of this study was to investigate some of the teacher-variables involved in "doing something about" the education of children who have not had the advantages of equal educational opportunities. The study attempted to show the part that might be played by principals and teachers in the successful integration of a minority group of children into a school.

Specifically, it investigated the problems that are likely to be present during the on-going process of integrating Canadian Indian children into provincial schools,

¹Sir Ronald Gould, "Equal Opportunity Through Education," Presidential Address, Fourteenth General Assembly of the World Confederation of Organizations of the Teaching Profession, Ethiopia, 1965, Education Panorama, VII:3 (1965), p. 5.

the sensitivity of principals and teachers to these problems, and the effects upon this sensitivity of certain personality variables.

The decision to adopt a policy of progressively integrating the education of Canadian Indian children with the education of non-Indian children in public schools was made by the Indian Affairs Branch, Ottawa. The present investigation was undertaken with the hope that the results might give school administrators some insight into the process of integration and serve as some guide in the selection, training, and orientation of teachers for integrated schools.

II. IMPORTANCE OF THE STUDY

Evert Steenbergen concluded his Synthesis of National Reports on the WCOTP Theme Study for 1965 by saying:

Summarizing, it can be seen that almost without exception governments and organizations are convinced that the factor of race may not be an impediment for equal opportunity for any child. However, the full realization of this principle presents difficulties in some places either in the form of sometimes rather serious pedagogic problems, or by not yet conquered local prejudice.

Let us gratefully acknowledge the generally hopeful situation in the reporting countries, but let us not forget at the same time that history shows that prejudices on the basis of racial differences can suddenly crop up again. And let us not forget either

that the world is wider than the reporting countries.²

Compared with the problems of some countries, those of Canada, New Zealand and Australia appear minor. When viewed within these respective societies, however, the problems of learning to live with Indians, Maoris and Aborigines are real and pressing. The suggested remedy in these countries for the long-term improvement of intergroup relations is education: education of the minority group into the culture of the majority; and education of the majority group for tolerance and understanding of the minority.

Current investigation and opinion tends to be optimistic about integrated education, but there are those who view the position with caution. Zentner, for instance, concluded an account of a recent study thus:

Taking the data as a whole there is no doubt that the younger generation of Blood and Blackfoot Indians are better prepared for full participation in Canadian society at large than has been generally recognized. It remains only to bring public policy and school practice in line with these developments in order to make it possible for the new generation of Indians to fully realize their own potential contribution to Canadian society. Failure to do so may very well result in a future shift in Indian status from a depressed and passive cultural minority to that of a militant and aggressive racial minority differing little

²Evert Steenbergen, "Synthesis of National Reports, WCOTP Theme Study--1965," Education Panorama, VII:3 (1965), p. 22.

from the Negro minority in the U.S.A.³

A community development officer, speaking at a University panel discussion, said:

The frustration, aggressiveness, and hostility of the Indian are always present, and only thinly concealed.⁴

Successful integration of Indian children through education into the wider Canadian society is not likely to take place merely by allowing the Indian children to attend public schools. Integration is more than non-segregation. Non-segregation is an absence of physical compulsion that separates groups of people; integration, on the other hand, means the voluntary and mutual acceptance of joint responsibility for living and working and playing together.

The school may be regarded as an institution with untapped potential for improving human relations, with its main limitation the quality of the teachers working there.

³Henry Zentner, "Value Congruence Among Indian and Non-Indian High School Students in Southern Alberta," Alberta Journal of Educational Research, IX:3 (September, 1963), p. 178.

⁴Douglas Babcock, Community development officer, Slave Lake, speaking at a panel discussion at the University of Alberta, December, 1965.

III. LIMITATIONS OF THE STUDY

It is a truism to point out that a school is a complicated social institution, and that an integrated school is a very complicated social institution.

In drawing conclusions from the data collected and analyzed in this study, it was necessary to remember that only a few of the many variables likely to be present in this kind of involved group situation were represented.

The possibility of generalizing from the findings was limited by the nature and size of the sample taken (see Chapter IV, Section VI).

IV. DEFINITION OF TERMS

Many of the terms defined here are re-defined and explained in later chapters; however, in dealing with a topic that is so emotionally charged it is a necessary precaution to clarify certain concepts and constructs.

For instance, quite apart from their specific uses in psychological terminology, the words "integration" and "assimilation" are frequently used when referring to inter-group relationships as though they were synonymous. Words such as "culture," "dogmatic," and "prejudice" are used variously in different circumstances.

The definitions below are presented in a logical

sequence instead of the usual alphabetical order.

Indian: A "Treaty Indian" in the sense that his name is included on the Indian Register established and maintained by the Canadian Federal authorities.

Culture: The pattern of all those arrangements, material or behavioural, whereby a particular society achieves for its members greater satisfactions than they can achieve in a state of nature; it includes social institutions, knowledge, beliefs, art, morals, customs, and any other capabilities and habits acquired by man as a member of society.

Acculturation: A broad term, implying the adoption by one group of ideologies, institutions, and materials from another group; the entire sequence of processes involved in the contact and subsequent inter-mixture of the traits and patterns of two or more cultures.

Integration: The process of acculturation of a minority to the normative, majority culture in a non-segregated environment, a process which at the same time allows the retention to some extent of a separate social structure.

Assimilation: The process by which persons and groups acquire the sociopsychological characteristics of other persons and groups, and are incorporated with them in a common cultural life.

Cultural deprivation: Educational disadvantage caused by lack of access to certain aspects of middle-class culture such as formal language, books, and a stimulating environment.

Educational integration: The policy of assigning children to schools and classes without discrimination because of race, colour, or ethnic group membership. In particular, the education of Canadian Indian children in Provincial public schools.

Discrimination: Differential treatment, including any conduct based on a distinction made on grounds of natural or social categories, which have no relation either to individual capacities or merits, or to the concrete behaviour of the individual person.

Prejudice: A pre-judgment or bias that ignores evidence or acts contrary to it.

Segregation: A form of discrimination that sets up spatial boundaries of some sort to accentuate the disadvantage of members of an out-group.

Ethnocentrism: An ideological system in which out-groups are the objects of stereotyped negative opinions and hostile attitudes and in-groups are the objects of positive opinions and uncritically supportive attitudes.

In-group: The group with which an individual identifies himself.

Out-group: The group with which an individual has no sense of belonging and which is regarded as threatening, antithetical, and subordinate to the in-group.

Perception: The interpretation of a situation made by the individual on the basis of his experience and purposes.

Dogmatism: For want of another term, "dogmatism" is used to identify the psychological construct that pertains to the openness or closedness of an individual's belief system.

Belief congruence: Perceived similarity of belief or attitude about a number of salient values, ideas, or areas of concern.

V. DESIGN OF THE STUDY

The overall design of the study was conceptualized as in Figure 1, page 9.

It was assumed that integration is a process that may proceed more effectively in a school in which the principal and teachers are sensitive to the perception of problems of inter-group relations than in a school in which the principal and teachers are insensitive to the perception of such problems. It was also assumed that this sensitivity varies among principals and teachers according to their perceptual set.

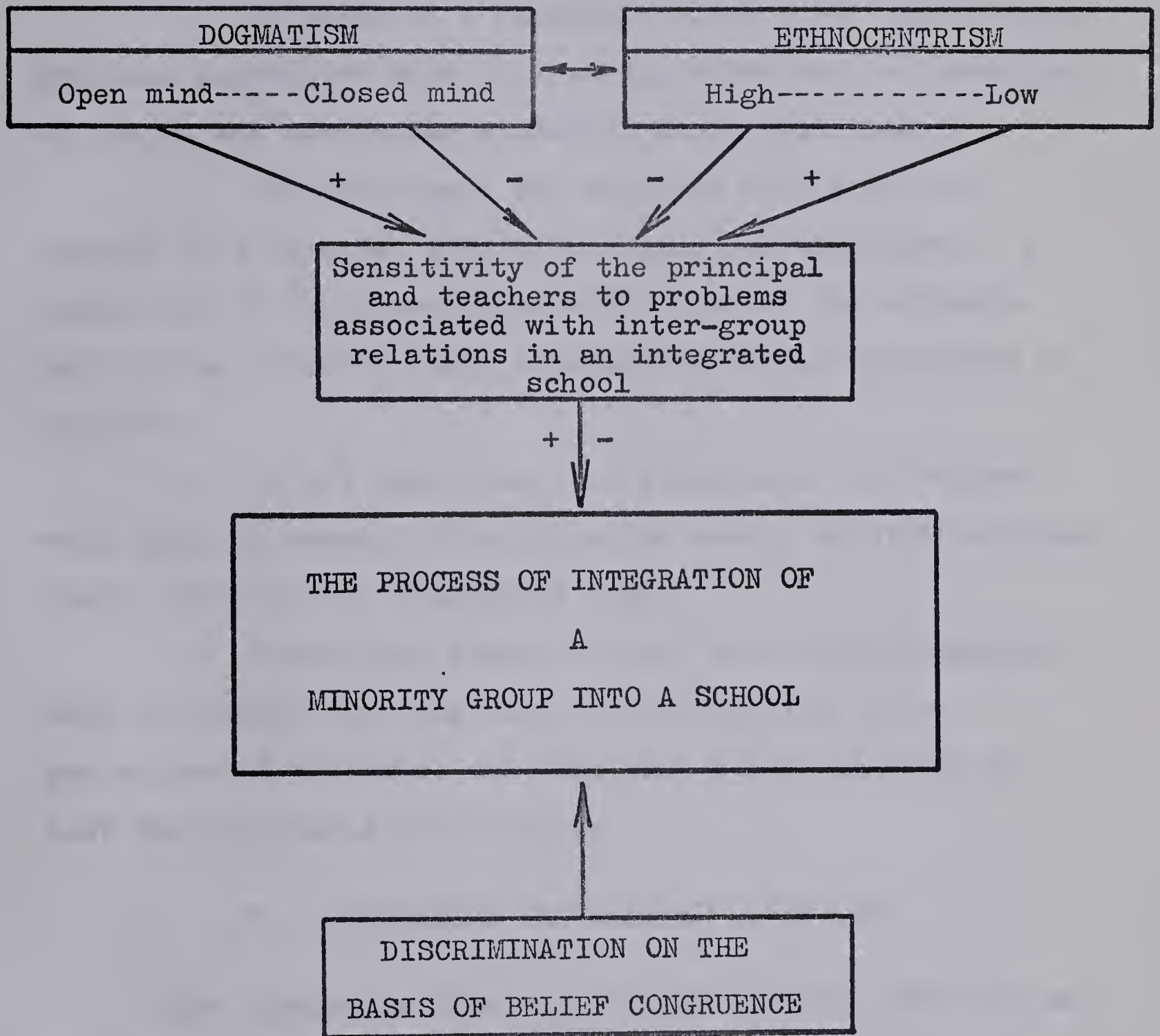


FIGURE 1

DESIGN OF THE STUDY

In outline, the steps followed were as hereunder:

1. By means of a specially constructed questionnaire, problems associated with inter-group relations, as perceived by Indian and non-Indian students, were identified.

2. The principals and teachers were asked to respond to a parallel form of the same questionnaire. A comparison of their responses with those of the students provided an index of their sensitivity to the perception of problems.

3. At the same time, the principals and teachers were asked to respond to a dogmatism scale, an ethnocentrism scale, and a belief congruence scale.

4. Dogmatism, ethnocentrism, and belief congruence were correlated with the index of sensitivity to the perception of problems, and with each other, in order to test the hypotheses of the study.

VI. HYPOTHESES AND RELATED QUESTIONS

The hypotheses that were tested by this study are as follows:

1 (i). There is a significant relationship between the dogmatism of a principal or teacher, as measured by the dogmatism scale, and his sensitivity to the perception of problems associated with inter-group relations in an integrated school.

1 (ii). There is a significant relationship between the ethnocentrism of a principal or teacher, as measured by the ethnocentrism scale, and his sensitivity to the perception of problems associated with inter-group relations in an integrated school.

1 (iii). There is a significant relationship between the dogmatism and ethnocentrism of a principal or teacher, as measured by the respective scales.

2 (i). There is no significant relationship between a principal's or teacher's discrimination on the basis of belief congruence, as measured by the belief congruence scale, and his sensitivity to the perception of problems associated with inter-group relations in an integrated school.

2 (ii). There is no significant relationship between discrimination on the basis of belief congruence, as measured by the belief congruence scale, and the dogmatism of a principal or teacher.

2 (iii). There is no significant relationship between discrimination on the basis of belief congruence, as measured by the belief congruence scale, and the ethnocentrism of a principal or teacher.

In order to test the above hypotheses, the following questions had to be answered:

1. What problems associated with inter-group relations are present in schools in the sample?
2. To what extent are principals and teachers sensitive to the perception of problems present in their schools?
3. What is the correlation between the scores of principals and teachers on dogmatism, as measured by the dogmatism scale, and their indexes of sensitivity to the perception of problems associated with inter-group relations in their schools?
4. What is the correlation between the scores of principals and teachers on ethnocentrism, as measured by the ethnocentrism scale, and their indexes of sensitivity to the perception of problems associated with inter-group relations in their schools?
5. What is the correlation between the scores of principals and teachers on dogmatism and their scores on ethnocentrism?
6. What is the correlation between the scores of principals and teachers on discrimination on the basis of belief congruence, as measured by the belief congruence scale, and their indexes of sensitivity to the perception of problems associated with inter-group relations in their schools?

7. What is the correlation between the scores of principals and teachers on discrimination on the basis of belief congruence and their scores on dogmatism?

8. What is the correlation between the scores of principals and teachers on discrimination on the basis of belief congruence and their scores on ethnocentrism?

CHAPTER II

STATEMENT OF THEORY

I. INTEGRATION AS A PROCESS

Integration is defined as the process of acculturation of a minority to the normative, majority culture in a non-segregated environment, a process which at the same time allows the retention to some extent of a separate social structure. Integration should not be confused with assimilation, which is a process of eliminating cultural distinctions, including distinctions in social status based upon ethnic or racial characteristics. Assimilation is a fusion of majority and minority groups, while integration is the acculturation of the minority group to the extent that it can take its place within the culture of the majority group.

Assimilation of Indians would eventually mean their complete acculturation and the loss of their distinctive cultural heritage.

School integration does not necessarily occur merely by placing Indian children in a public school in which the majority of students are white children. This is only the first step in a process, a process that begins anew with the entry of each individual Indian child into the school.

Under favourable conditions, the integration of each child should be easier than that of the children who have preceded him; under unfavourable conditions, the opposite will be the case.

Integration can be thought of as a process of unlearning prejudices. If the school does not function in an appropriate way, prejudices may not be unlearned but may be compounded.

Integration takes place through interaction in a non-segregated environment. Placing Indian children in a non-Indian school does not guarantee interaction between Indian and non-Indian children, nor does it guarantee a non-segregated environment.

The quality of integration may therefore vary according to the quality of interaction within the school; and this is the result of the behaviour of the Indian children, the non-Indian children, and the teachers. The behaviours of teachers and pupils in a school are related in a cyclical cause/effect way. Behaviours of both evoke responses which themselves determine further behaviour. The sum of all the interactions is the "tone" or "climate" of a school, which is a measure of the quality of interaction of groups within the school.

To some extent, according to a number of variables, the teachers, and particularly the principal, can control or

influence the behaviour of the students. If learning is defined as a modification of behaviour, then to the extent that teaching is related to learning, teaching can be said to aim at modifying behaviour.

If teachers are to be able to modify behaviour consciously, they must be able to identify those behaviours which need modifying. It is comparatively easy to identify, for example, behaviours in arithmetic or spelling that need modifying; it is not so easy to identify social behaviour that needs modifying. In order to treat a disease, a doctor must diagnose physical symptoms; in order to modify behaviour, a teacher must diagnose behavioural symptoms. If there are problems in integrating Indian children into a non-Indian school, they must be identified, recognized and understood before appropriate changes can be proposed and appropriate action taken. Before principals and teachers can make decisions about such things as organizing the school, programming the work, streaming the students, developing extra-curricula activities, or inculcating good school tone, the relevant problems must be perceived. Where no problem is perceived, no remedial action is likely to be taken. To the extent that problems of integration are not perceived by principals and teachers the quality of integration may suffer.

Assumption 1: Integration of Indian children (the minority group) into a public school (the majority group) is a process that begins with physical entry and continues through interaction in a non-segregated environment.

Assumption 2: The process of integration will be accelerated, retarded, or reversed according to the accuracy with which the principal and teachers perceive problems associated with inter-group relations and the appropriateness of their decisions for modifying group behaviour.

II. PERCEPTION OF PROBLEMS

For purposes of this study, perception is defined as the interpretation of a situation made by the individual on the basis of his experiences and purposes.

The approach followed is that of Ittleson and Cantril¹ which is a transactional approach. Their theory may be summarized as follows:

1. It is through perception that we come into contact with the world.
2. The facts of perception always present themselves through concrete individuals in concrete situations.

¹William H. Ittleson and Hadley Cantril, Perception - A Transactional Approach (New York: Doubleday and Company, Inc., 1954).

3. Perceiving is always done by a person from his unique position in space and time, and with his own combination of experience and needs.

4. Perception enters into the transaction from the personal behaviour centre of the perceiving individual.

5. The individual creates his own psychological environment which, he believes, exists independently of himself. This is known as "externalization".

6. The world as we experience it is the product of perception, not the cause of it.

7. The central problem of perception is to study the degree of correspondence between the significances which we externalize and those which we encounter and to understand the process by which this correspondence is achieved.

Zalkind and Costello have reviewed recent research on perception and its implication for the study of administration.² They summarize the nature of the perceptual process as follows::

1. A person may be influenced by considerations he may not be able to identify, responding to cues that are below the threshold of his awareness.

2. When required to form perceptual judgments he may respond to irrelevant cues to arrive at the judgment.

3. In making abstract or intellectual judgments he may be influenced by emotional factors; what is liked is perceived as correct.

4. He will weigh perceptual evidence coming from respected sources more heavily than that coming from other sources.

²S.S. Zalkind and T.W. Costello, "Perception: Some Recent Research and Implications for Administration," Administrative Science Quarterly, VII (September, 1963), pp. 218-35.

5. He may not be able to identify all the factors on which his judgments are based. Even if he is aware of these factors he is not likely to realize how much weight he gives to them.

The importance of the individual's previous experiences in forming the bases of his perceptions is emphasized by Bruner who, in investigating the considerations that influence perception, found that perceptual readiness is a basic influence.³

In the final analysis, the behaviour of an administrator or teacher in enacting his role is a function of his perceptions. Perceptions also set the limits within which communication is possible; this is an important fact in teacher-student interaction.

Allport has explained that the perceiver always selects, accentuates, and interprets sensory data.⁴ Perceptions that are discordant with the individual's frame of reference are filtered out before they reach consciousness or are reintegrated and rationalized.

Behaviour is the result of an individual's perception of a given situation. Frenkel-Brunswick, who has written extensively on the interrelations among personality, belief,

³Jerome Bruner, "The 'New Look' in Perception," in T.W. Costello and S.S. Zalkind, Psychology in Administration (New Jersey: Prentice-Hall, Inc., 1963), pp. 7-14.

⁴G.W. Allport, The Nature of Prejudice (Cambridge: Addison-Wesley, 1954), p. 161.

and cognition under the general heading of "personality-centred" approaches to perception, believes that there exists a close correspondence between the cognitive spheres of behaviour on the one hand and the emotional and social spheres on the other.⁵

Haire and Grunes ask, "Do we put blinders on to defend ourselves from seeing those events which might disturb us?" This characteristic is known as perceptual defense. The concept of perceptual defense offers an excellent description of perceptual distortion at work and demonstrates that when confronted with a fact inconsistent with a stereotype already held by a person, the perceiver is able to distort the data in such a way as to eliminate the inconsistency.⁶

Principals and teachers may therefore perceive inter-group relations in their schools in a number of different ways:-

(a) They may perceive accurately and take appropriate action.

⁵Milton Rokeach, The Open and Closed Mind (New York: Basic Books, Inc., 1960), p. 16.

⁶M. Haire and W.F. Grunes, "Perceptual Defenses: Processes Protecting an Original Perception of Another Personality," Human Relations, III (1950), pp. 403-12.

(b) They may perceive accurately, but with indifference with regard to taking action as a result of their perception, perhaps on the grounds that nothing can be done.

(c) They may perceive defensively, unconsciously refusing to recognize problems that threaten the stability of the school or do not fit in with their own needs.

(d) They may perceive anxiously, desperately hoping that problems will not arise, and unconsciously reinterpreting perceptions in order to make the best of them.

(e) They may perceive with too much anxiety, perceiving problems that do not exist and perhaps taking inappropriate action on the basis of their misperceptions.

Assumption 3: Sensitivity to the perception of problems associated with inter-group relations in an integrated school varies among principals and teachers according to their perceptual set.

If the foregoing assumptions are valid, it may be useful for administrators who have a responsibility for staffing schools to understand some of the psychological variables that may influence perceptual set. Three such variables are considered in the remainder of this chapter: dogmatism, ethnocentrism, and discrimination on the basis of belief congruence.

III. DOGMATISM

Research into the nature of belief systems is associated with the name of Milton Rokeach, who, in collaboration with others, presented the results of research in The Open and Closed Mind. Many studies have subsequently made use of the concepts and instruments employed by Rokeach and their validity is well established. Rokeach explained the purpose of his research in this way:

We hoped to get a better understanding of the open mind no less than the closed mind. And, assuming that open and closed are but extremes along a continuum, we extended our investigation so that it became a broad inquiry into the general nature of all belief systems. In considering the properties of belief systems, it is necessary to keep this continuum in mind. We will employ the term "dogmatic" synonymously with "closed" and we will have frequent occasion to contrast the performance of high dogmatic (closed) and low dogmatic (open) groups. The reader should not construe such comparisons of extreme groups to mean that people can be classified simply into one or the other category.⁷

Rokeach assumed that in a situation in which a person must act, there are certain characteristics of the situation that indicate the appropriate action to be taken. The same situation contains irrelevant characteristics, not related to the inner structure or requirements of the situation. In order to make an appropriate response, the person must be able to evaluate both the relevant and irrelevant factors.

⁷Rokeach, op. cit., p. 5.

This led him to define the extent to which a person's belief system is open or closed as:

. . . the extent to which a person can receive, evaluate, and act on relevant information received from the outside on its own merits, unencumbered by irrelevant factors in the situation arising from within the person or from outside sources.⁸

Some of the irrelevant factors from within the person that may interfere with realistic perception are unrelated habits, beliefs, attitudes, and perceptual cues, irrational ego motives, power needs, and the need to allay anxiety. Some irrelevant factors from outside sources include the influence of external authority, social and institutional norms, and other social and cultural influences.

In order to measure individual differences in openness or closedness of belief systems, the Dogmatism Scale was constructed. Statements were compiled on the assumption that if a person strongly agrees with a statement it indicates that he possesses one extreme of the particular characteristic, and if he strongly disagrees, he possesses the opposite extreme.⁹

Thus people may be described as having an open mind or a closed mind according to whether they are low-dogmatic

⁸Ibid., p. 57.

⁹Ibid., p. 72.

or high-dogmatic respectively, as measured by the Dogmatism Scale. A person's dogmatism can be conceived as lying somewhere along a continuum from open-minded to closed-minded.

Proposition 1: Principals and teachers with open minds will be more sensitive to the perception of problems associated with inter-group relations in an integrated school than those with closed minds.

IV. ETHNOCENTRISM

Daniel Levinson¹⁰ credits Sumner (1906) with the introduction of the term "ethnocentrism." It had the general meaning of provincialism or cultural narrowness, a tendency in the individual to be rigid in his acceptance of the culturally "alike" and in his rejection of the "unlike."

Levinson's own conception of ethnocentrism is as an ideological system in which out-groups are the objects of stereotyped negative opinions and hostile attitudes and in-groups are the objects of positive opinions and uncritically supportive attitudes.

¹⁰D.J. Levinson, "An Approach to the Theory and Measurement of Ethnocentric Ideology," Journal of Psychology, XXVIII (1949), pp. 19-39.

In order to test his hypothesis that there is such a thing as general ethnocentric ideology and that people can be roughly ranked according to the strength of their acceptance or rejection of it, Levinson constructed the "E" (Ethnocentrism) Scale. This scale went through a number of revisions, the final and most widely used form containing only ten items. Levinson's data indicates that even this brief test is a dependable measure of ethnocentrism.

From his study, the following general statement emerged:

Ethnocentrism is based on a pervasive and rigid ingroup-outgroup distinction; it involves stereotyped negative imagery and hostile attitudes regarding outgroups, stereotyped positive imagery and submissive attitudes regarding ingroups, and a hierarchical, authoritarian view of group interaction in which ingroups are rightly dominant, outgroups subordinate.¹¹

Christie says that the research results indicate that the concept of ethnocentrism is supported in that individuals who display one form of prejudice towards a specific ethnic minority also tend to display other forms of prejudice; prejudice toward one ethnic minority is usually accompanied by prejudice toward other ethnic minorities; and that the ethnic ingroup is reified to the extent that patriotic and nationalistic sentiments are related to rejection of all ethnic minorities. Ethnocentrism can be accepted as a

¹¹Ibid., p. 36.

working concept with the understanding that it cannot yet be defined with absolute precision.¹²

He also says that the relationship between ethnic prejudice and certain aspects of personality appears to be well established. Those persons who view the world as a threatening and unpredictable place tend to be less tolerant of minority groups than those who are more at ease with their environment.¹³

Thus, ethnocentrism can be thought of as a relatively organized, stable system of opinions, attitudes, and values regarding ingroup/outgroup relations. It is a tendency in the individual to be rigid in his acceptance of culturally alike people and his rejection of culturally unlike people. This falls on a dimension ranging from strong ethnocentrism at one extreme to strong anti-ethnocentrism at the other, with a middle region of indifference, confusion, or ambivalence. A primary characteristic of ethnocentric ideology is the generality of outgroup rejection.

People who are anti-ethnocentric have the ability to like or dislike, to value or oppose individuals on the

¹²Richard Christie and Marie Jahoda, 'The Authoritarian Personality' (Glencoe, Illinois: The Free Press, 1954), p. 154.

¹³Ibid., p. 194.

basis of concrete, specific experience.

People who are highly ethnocentric cannot approach individuals as individuals; they pre-judge on the basis of a stereotype.

A stereotype is an exaggerated belief about a category. Thus outgroups may be seen by highly ethnocentric people as threatening or power-seeking; morally inferior (dirty, sensual, aggressive, intemperate); mentally or physically inferior; or as constituting a threat to the security of the ingroup. The contradictory nature of these perceptions, even in the face of tangible evidence, is not recognized by the highly ethnocentric person.

Proposition 2: Principals and teachers who are highly anti-ethnocentric will be more sensitive to the perception of problems associated with inter-group relations in an integrated school than those who are highly ethnocentric.

Proposition 3: Principals and teachers with closed minds will tend to be ethnocentric while those with open minds will tend to be anti-ethnocentric.

V. DISCRIMINATION ON THE BASIS
OF BELIEF CONGRUENCE

Mann (1958), in a study investigating the influence of racial prejudice on sociometric choices, concluded that friendship choices and attraction ratings were influenced by race.¹⁴ This appeared to be a logical conclusion; and indeed, all things being equal, racial prejudice will most likely influence such choices.

However, arising from research into ethnocentrism and opinionation, Rokeach asked the question, "Are there really two kinds of prejudice, or is there some conceptual way of seeing ethnic or race prejudice as a special case of belief prejudice,"¹⁵

He then hypothesized that:

. . . insofar as psychological processes are involved, belief is more important than ethnic or racial membership as a determinant of social discrimination. Our theory leads us to propose that what appears at first glance to be discrimination among men on the basis of race or ethnic group may turn out upon closer analysis to be discrimination on the basis of belief congruence over specific issues.¹⁶

¹⁴J.H. Mann, "The Influence of Racial Prejudice on Sociometric Choices and Perceptions," Sociometry, XXI (1958), pp. 150-58.

¹⁵Rokeach, op. cit., p. 133.

¹⁶Ibid., p. 135.

In order to delve into the psychological nature of general intolerance, Rokeach investigated whether ethnic and racial discrimination on the one hand and discrimination on the basis of belief congruence on the other are qualitatively different forms of prejudice, or whether the former is reducible to the latter. The major finding in all samples was that discriminatory preferences were made primarily on the basis of belief congruence rather than on the basis of ethnic or racial congruence.¹⁷

Thus, said the authors:

Our theory about the organization of belief systems is relatively optimistic regarding the possibilities of social change with respect to intergroup relations because it is not predicated on the doctrine that changes in personality and motivation are essential.¹⁸

"The more salient a belief," said Rokeach elsewhere, "the more will belief congruence override racial or ethnic congruence as a determinant of social distance."¹⁹

A number of other studies have supported these findings. Molaf and Lott found that highly ethnocentric subjects would accept significant amounts of support from

¹⁷Ibid., p. 166.

¹⁸Ibid., p. 163.

¹⁹Milton Rokeach, "Belief versus Race as Determinants of Social Distance: Comments on Triandis' Paper," Journal of Abnormal and Social Psychology, LXII: 1 (1961) pp. 187-188.

Negro, as well as white confederates; that is, from those who supported their opinions in a group situation.²⁰

Byrne and Wong found firstly that highly prejudiced subjects assumed greater attitude dissimilarity between themselves and outgroupers; and secondly, that similarity of attitudes produced positive ratings and dissimilarity of attitudes produced negative ratings, regardless of the prejudice of the subjects or the race of the stranger. They concluded that attraction was primarily a function of attitude similarity.²¹

Fishbein was able to predict a subject's attitude towards Negroes on the hypothesis that an individual's attitude toward any object is a function of (a) his beliefs about that object, and (b) the evaluative aspect of those beliefs.²²

²⁰Milton Molaf and Albert J. Lott, "Ethnocentrism" and the Acceptance of Negro Support in a Group Pressure Situation," Journal of Abnormal and Social Psychology, LXV:4 (1962) pp. 254-58.

²¹D. Byrne and T.J. Wong, "Racial Prejudice, Inter-Personal Attraction, and Assumed Dissimilarity of Attitudes," Journal of Abnormal and Social Psychology, LXV (1962) pp. 246-53.

²²Martin Fishbein, "An Investigation of the Relationship Between Beliefs about an Object and the Attitude toward that Object," Human Relations, XVI (August, 1963) pp. 233-39.

Byrne and McGraw replicated the study of Byrne and Wong, and confirmed that:

. . . a subject high in prejudice will respond positively to a Negro stranger providing that this stranger is completely similar to himself concerning attitudes about a relatively large number of topics.²³

Even persons high in prejudice will react positively to outgroup members providing that they see the outgroup members holding similar beliefs and attitudes to themselves about a relatively large number of significant subjects.

It seems extremely unlikely that social change will be brought about by attempts to modify personality, for attitudes and values are stubborn things, often irrational, and extremely difficult to change. Researchers agree that real changes in attitudes are extremely rare. However, while individuals may have and continue to have highly ethnocentric attitudes in the form of a generalized rejection of outgroups, it is still possible that they may permit social change involving a particular outgroup on the basis of perceived congruence of belief.

Proposition 4: Principals and teachers, irrespective of their state of dogmatism or ethnocentrism, will accept Indian children more readily when they perceive the children

²³D. Byrne and Carol McGraw, "Interpersonal Attraction Toward Negroes," Human Relations, XVII (1964), pp. 201-13.

holding a sufficient number of beliefs similar to their own.

VI. SUMMARY

Three assumptions have been made and four propositions have been presented. The theory put forward may be summarized as follows:

Integration is a process that may result in a number of problems associated with inter-group relations. Principals and teachers will act according to their individual perceptions of the problems, real or imagined. Their individual sensitivity to the perceptions of problems will be affected by their dogmatism and their ethnocentrism; however, irrespective of their dogmatism or ethnocentrism, they will tend to accept or reject Indian children on the basis of the extent to which they perceive similarity or dissimilarity of the children's beliefs with their own.

CHAPTER III

REVIEW OF RELATED LITERATURE

Education shall be directed to the full development of the human personality and to the strengthening of respect for human rights and fundamental freedoms. It shall promote understanding, tolerance and friendship among all nations, racial or religious groups, and shall further the activities of the United Nations for the maintenance of peace.

-- Section 2, Article 26,
Universal Declaration
of Human Rights

I. A WORLD PROBLEM

Thompson and Hughes point out that the idea of race is a "schismatic myth that had divided mankind," and that:

. . . the race problem is a problem so immediately in the minds of so many people, a problem so insistently demanding action, even drastic action, right now, that a sense of balance and proportion is not easily come by and held to.¹

The issues at stake in resolving the general world problem of racial prejudice do not require documenting. Of particular concern, however, is the new interest in minority groups. Caliver has listed some areas of

¹Edgar T. Thompson and Everett C. Hughes (eds.), Race - Individual and Collective Behaviour (Glencoe, Illinois: The Free Press, 1958), p. 1.

interest:

- (1) Emphasis upon their previously unrecognized potentialities, both as individuals and as groups;
- (2) change in the attitudes of minority groups towards themselves and toward the majority group;
- (3) change in the attitudes of the majority group (in some cases favourable---in others unfavourable) toward the minority groups.²

Combined with this interest has been a growing faith in the schools as instruments of social change.

One important way to develop unity is to reveal common purposes; and one of the surest ways to ascertain common purposes among groups is to have them study about one another.³

The tasks of widening and enriching insight into our own motivation and our sensitivity to other people should be at the very core of our educational objectives.

Intergroup education must address itself to several tasks--the task of enlarging sensitivities so that we are equipped to live in an expanding world; the task of revising our notions about people both in terms of their common needs and problems and in terms of the differences that exist among them; the task of gaining insight into the expectations and values we ourselves bring to bear upon personal relationships and upon intergroup situations.

²Ambrose Caliver, Education of Teachers for Improving Majority-Minority Relationships (Washington, D.C.: U.S. Office of Education, Bulletin No.2, 1944), p. 1.

³Ibid., p. 35.

The school program must work at these tasks in many ways. . . .⁴

With this faith in the power of education to enable us to understand our neighbours has come an awakening to the need for equality of educational opportunity for the members of all groups.

II. A CANADIAN PROBLEM

The red men of this country are a reminder of the nation's failure to assimilate an ethnic minority, a people who took neither to enslavement, to any form of exploitation, nor to the white man's life.⁵

Father James Mulvihill has written a short but penetrating book on The Dilemma for Our Indian People, in which he reminds the reader that although the Indians are a small minority group--one percent of the Canadian population --nevertheless:

They have a special place among all the minority groups of Canada. First of all because they have a special body of laws--"The Indian Act"--and, secondly, they are the first inhabitants and only true natives of our country. For this last reason alone, they should have special consideration above all other minority groups, large and small.⁶

⁴American Council on Education, Literature For Human Understanding (Washington, D.C.: American Council on Education, 1948), p. 3.

⁵Lloyd Cook and Elaine Cook, Intergroup Education (New York: McGraw-Hill Book Company, Inc., 1954), p. 25.

⁶James P. Mulvihill, The Dilemma for Our Indian People (Ottawa: Oblate News, n.d.), p. 4.

Apart from humane and other considerations, there are important practical reasons why the Indians of Canada should be assisted towards taking their full place in Canadian society.

When the Indians were isolated by a system of reserves, malnutrition, previously unknown diseases, and a general loss of morale took their toll; for a time the Indians were regarded as a dying race and little thought was given to their future. Since the turn of the century, however, in a trend that went unnoticed until after World War II, their numbers have increased at a rate far in excess of that of the general population.

The striking feature of this population explosion is its effect on the age structure of Canadian Indians, creating new social problems, which may someday explode in our faces.

In January of 1963, 55.8 percent of the total Indian population was under the age of 20 while 45.7 percent (90,631 people) were under the age of 15. . . .

Until recently, there were few signs of a policy of integration or assimilation. The Indian Affairs Branch of the Department of Citizenship and Immigration regarded its functions as largely supervisory, custodial and protective. The director of the Branch believed it was not possible to change the Indian way of life economically or socially to make it more conformable with white society. . . .

Yet the one real hope for the betterment of the Indian people is for a massive improvement in their levels of general, technical and professional education. Should this not occur, they will just not be able to

find employment and their situation, bad as it is now, can only become worse.⁷

III. INTEGRATION INTO THE COMMUNITY

It was with the Indian that our patterns of "colour-reaction" and "colour-behaviour" were first conditioned. So deep-seated and ingrained have these patterns become that it seldom occurs to the average American that a large part of his race psychology might be traced to the experiences of his ancestors with Indians on an ever-shifting American frontier. Today the recognition of such a relationship is essentially difficult, since the Indian has become to be a favourite figure in our mythology.⁸

Schmeiser has pointed out that there are few legal bars to an Indian's becoming a full member of Canadian society.⁹ Under section 91, subsection 24, of the British North America Act, the Canadian Parliament has exclusive legislative jurisdiction over "Indians and lands reserved for Indians." Paternalistic governments have used their powers to make regulations governing minute details of life on a reserve. However, the Indian Act applies only to

⁷Mark Dewolf, "The Indian: Will Imposed 'White Values Help to Improve his Lot?" Reprinted from the Dalhousie Gazette in The Gateway (University of Alberta), Friday, November 26, 1965, p. 5.

⁸Carey McWilliams, Brothers Under the Skin (Boston: Little, Brown and Company, 1943), p. 50.

⁹D.A. Schmeiser, Civil Liberties in Canada (London: Oxford University Press, 1964), p. 282.

those Indians who are not enfranchised; by application, an Indian may lose his Indian status. And at the same time, he must renounce the benefits that go with that status.

As Mulvihill says:

It is true that a reserve is a segregated area but it is a segregation that he (the Indian) can escape from any time that he wishes.¹⁰

However, "for the Indian the reserve is home-- a place where he feels safe and relaxed; a refuge from an alien land where he is an unappreciated minority."¹¹

While Indians are self-segregated on the reserves, integration into the community cannot proceed. Dean and Rosen's first proposition concerning inter-group relations is:

Sustained interaction between majority and minority is essential if the lines of communication and understanding necessary for an effective intergroup relations program are to be established.¹²

Throughout their book, which is directed at Negro-white relations in the United States, Dean and Rosen place

¹⁰Mulvihill, op. cit., p. 18.

¹¹John Malcolm MacLeod, "Indian Education in Canada", (unpublished M.Ed. thesis, University of New Brunswick, 1964).

¹²John P. Dean and Alex Rosen, A Manual of Intergroup Relations (Chicago: University of Chicago Press, 1955), p. 7.

great emphasis on the "shared" nature of integration. Acceptance of the minority group by the majority group is one side of integration; acceptance of the majority by the minority is the other. Both groups are out-groups to each other.

Major changes in individual prejudices occur most quickly and thoroughly from exposure to social interaction in a new social environment rather than from information and exhortation alone.¹³

Many of the older Indian people appear unprepared to play a part in their own integration. Marden has pointed out that exclusion and discrimination can warp the personalities of minority group members to such an extent that they cannot stand the strain of adjusting and resort to compensatory behaviour such as marginality and constant watchfulness.¹⁴

Honegmann, in reporting on studies in cultural anthropology carried out in North America, discusses "how certain core areas of personality are able to persist despite change in other areas of culture."¹⁵

¹³Ibid., p. 92.

¹⁴Charles F. Marden, Minorities in American Society (New York: American Book Company, 1952), p. 114.

¹⁵John J. Honegmann, "North America," in Francis L.K. Hsu (ed.), Psychological Anthropology (Homewood, Illinois: The Dorsey Press, 1961), pp. 95-134.

Hallowell's research among the Ojibwa indicates that, although personality development is undoubtedly influenced by cultural change, in some respects the personality system is also highly autonomous and persists. In eastern North America, his evidence indicates, the fundamental organization of personality persisted through two centuries of cultural contact.¹⁶

Hallowell also found that, in spite of heavy culture change and cross-breeding between Indians and whites, the Lac du Flambeau people psychologically remained Indians.¹⁷ Characterologically they were in another cultural world, exhibiting cultural differences in ethics, ideas about achievement and success, concepts about life and death, acceptance of nature, present-time orientation, and competition.

However, in a more recent study, French concludes that the sorry plight of many Metis is not caused by remnants of Indian culture, but that:

. . . the Metis has adopted the values of the lower classes of the larger society so that they do not function in a manner markedly different from lower class persons throughout North America regardless of the racial or ethnic groups to which these people belong.¹⁸

¹⁶Ibid., p. 100.

¹⁷Ibid., p. 101.

¹⁸Cecil L. French, "Social Class Level and Motivation Among Metis, Indians and Whites in the Province of Alberta" (Edmonton: University of Alberta, 1962), p. 1.

He suggests that one reason for this is that the Metis do not interact significantly with anything but the lower class adult role model. Of the people with whom the Metis do come into contact, the business man is only concerned with exploitation; the nurse and welfare worker make only sporadic contacts; and the teacher often leaves or surrenders to the social pressures brought to bear by influential whites to conform to community norms for interaction, and thereby becomes ineffective as a role model.¹⁹ Thus the aboriginal value system becomes the same as the lower class Euro-Canadian value system.

IV. PREJUDICE

In the March, 1904 issue of the American Journal of Sociology Thomas wrote the following:

In looking for an explanation of the antipathy which one race feels towards another, we may first of all inquire whether there are any conditions arising in the course of the biological development of a species which, aside from social activities, lead to a predilection for those of one's own kind and a prejudice against organically different groups. And we do, in fact, find such conditions. . . .²⁰

¹⁹Ibid., p. 44.

²⁰William I. Thomas, "The Psychology of Race Prejudice," American Journal of Sociology, (March, 1904), pp. 593-611.

Race-prejudice is an instinct originating in the tribal stage of society, when solidarity in feeling and action were essential to the preservation of the group.²¹

We now know that race-prejudice is not hereditary behaviour but learned behaviour.

Allport has pointed out that the concept of race has been badly abused and exaggerated.²² The modern anthropologist interprets data with care because:

. . . unfortunately the labels used in the classification of distinguishable major populations and ethnic subdivisions of these populations have been widely misinterpreted. They have been improperly employed by large numbers of prejudiced and unscientific people, who have ascribed hereditary superiorities and inferiorities to specific populations and to ethnic subdivisions of the latter. An analysis of the nature and error of such forms of racism has become an important contribution of physical anthropology.²³

Race refers to hereditary ties, ethnic grouping to social and cultural ties. A "human race" is defined as:

. . . a geographical population which differs from other populations in one or more inherited anatomical features, or in the genetic characteristics for such features. The term does not refer to tribe, nation, culture, or language.²⁴

²¹Ibid., p. 465.

²²G.W. Allport, The Nature of Prejudice (Cambridge: Addison-Wesley, 1954), p. 109.

²³Melville Jacobs and Bernhard J. Stern, General Anthropology (New York: Barnes and Noble, Inc., 1952), p. 2.

²⁴Ibid., p. 4.

Blumer says that although:

. . . when one views the recent and present relations between races in different parts of the world one must necessarily be impressed by the magnitude, the tenacity, and the apparent spontaneity of racial prejudice. . . the actual facts of race relations force us to adopt a very different view. For, frequently, racial prejudice may not appear in racial contacts; if present, it may disappear; or, although present, it may not dominate the relations. . . . There are many instances where members of divergent races may associate in the most amiable and free fashion, intermarrying and erecting no ethnic barriers between them. In other instances there may prevail rigid racial exclusion supported by intense attitudes of discrimination.²⁵

What, then, should be understood about prejudice?

Prejudice is a pre-judgment or bias that ignores evidence or acts contrary to it.

Some psychologists see group prejudice as a deliberate invention of that group as an in-group defense mechanism. This is known as "the scapegoat theory." According to this theory, reactions to skin colour, accent, dress, mannerisms and religion are occasions for prejudice, not its causes.²⁶

Some see this as an expression of a general misanthropy, that is, a rejection of others regardless of race,

²⁵Herbert Blumer, "The Nature of Race Prejudice," in Edgar T. Thompson and Everett C. Hughes (eds.), Race - Individual and Collective Behaviour (Glencoe, Illinois: The Free Press, 1958), p. 485.

²⁶Cook, op. cit., p. 44.

creed or colour.²⁷

People who reject one out-group tend to reject other out-groups.²⁸ Rejection may take different forms of increasing seriousness: antilocution, avoidance, discrimination (including segregation), physical attacks, and extermination.²⁹

Prejudiced people frequently reject on the basis of a stereotype, which may be defined as an exaggerated belief associated with a category. A stereotype may or may not originate in a kernel of truth; it helps people to simplify their categories, justify their hostilities, and (some psychologists would claim) acts as a projection screen for their personal conflicts. Stereotypes are socially supported, continually revived, and hammered in by mass media--in novels, short stories, newspapers, cartoons, movies, on the stage and television.³⁰

Research has shown that children do not have any initial aversion to any ethnic group because of physical and cultural differences. Prejudice is acquired through the

²⁷Milton Rokeach, The Open and Closed Mind (New York: Basic Books, Inc., 1960), p. 145.

²⁸Allport, op. cit., p. 66.

²⁹Ibid., p. 14.

³⁰Ibid., p. 195.

comments and actions of their parents, playmates, and other associates.³¹

Dean and Rosen claim that "most majority-group prejudices are rather superficial negative attitudes towards or misconceptions about, minorities."³² They believe that:

. . . within wide limits, prejudiced persons will accept and participate in a thoroughly mixed and integrated setting if integrated patterns are established and accepted as appropriate by other participants in that situation.³³

This aspect of prejudice will be dealt with in some detail in Section IX concerning Discrimination on the Basis of Belief Congruence.

V. DISCRIMINATION

Discrimination is a form of prejudice. It is not confined to racial prejudice, but shows itself in other forms such as discrimination according to sex, age levels, linguistic groups, regional groups, religions, nationalities,

³¹Edward C. McDonagh and Eugene S. Richards, Ethnic Relations in the United States (New York: Appleton-Century-Crofts, Inc., 1953), p. 56.

³²Dean and Rosen, op. cit., p. 89.

³³Ibid., p. 59.

ideologies, castes, social classes, occupations, educational levels, and interest groups.³⁴

Discrimination has been defined by the United Nations Organization in the following general terms:

Differential treatment, including any conduct based on a distinction made on grounds of natural or social categories, which have no relation either to individual capacities or merits, or to the concrete behaviour of the individual person.³⁵

It is important to remember that discrimination exists within groups as well as between groups.

Discrimination comes about only when we deny to individuals or groups of people equality of treatment which they may wish.

It occurs when we take steps to exclude members of an out-group from our neighbourhood, school, occupation, or country. Restrictive covenants, boycotts, neighbourhood pressure, legal separation, "gentlemen's agreements," are all devices of discrimination.³⁶

Segregation is a form of discrimination that sets up spatial boundaries of some sort to accentuate the disadvantage of members of an out-group. It has already been pointed out that Canadian Indians are free to leave their reserves at any time. Indians do not suffer from organized

³⁴Allport, op. cit., p. 87.

³⁵United Nations Publication, The Main Types and Causes of Discrimination (New York: Volume XIV, No. 3, 1949).

³⁶Allport, op. cit., p. 50.

discrimination. Mulvihill has suggested:

They must be shown that they suffer more from private prejudice and public opinion rather than from any political or administrative policies and they should try to improve their public image. As a minority, they are shut off from very few of the rights and privileges of any other Canadian.³⁷

VI. INDIAN EDUCATION

Early Indian education has been described in detail in Driver³⁸, Dilling³⁹, MacLeod⁴⁰, and Parminter⁴¹.

Accounts of attempts to integrate Indian children into Canadian schools may be found in the studies by Dilling, MacLeod and Parminter mentioned above, and in the United

³⁷Mulvihill, op. cit., p. 44.

³⁸Harold E. Driver, Indians of North America (Chicago: University of Chicago Press, 1961), pp. 456-475.

³⁹Harold John Dilling, "Integration of the Indian Canadian In and Through Schools" (unpublished M.Ed. thesis, University of Toronto, 1961).

⁴⁰John Malcolm MacLeod, "Indian Education in Canada" (unpublished M.Ed. thesis, University of New Brunswick, 1964).

⁴¹Alfred Vye Parminter, "The Development of Integrated Schooling for British Columbia Indian Children" (unpublished M.A. thesis, University of British Columbia, 1964).

States in studies by Grace⁴², Greenberg⁴³, De Vaney⁴⁴, and McFee⁴⁵. These studies are summarized in Section VII of this chapter, Related Studies.

The emphasis in this section is on specific problems that might be encountered during the process of integration of minority children into a school.

Integrated Education

Grossack has outlined the psychological tensions that may accompany integration. Minority-group children may be living in a highly stressful situation. They may bring personality problems with them to school, and these might be

⁴²C.W. Grace, "A Study of the Problems of Indian-Caucasian Segregation in a South Dakota Community as Related to Integration in the Public School" (unpublished Ed.D. thesis, University of Virginia, 1959).

⁴³Norman Charles Greenberg, "Administrative Problems Related to Integration of Navajo Indians in Public Education" (unpublished Ed.D. thesis, University of Colorado, 1962).

⁴⁴Elna DeVaney, "Perceptions among Teachers and Students of Varying Cultural Backgrounds" (unpublished Ph.D. thesis, University of Utah, 1962).

⁴⁵Malcolm McFee, "Modern Blackfeet: Contrasting Patterns of Differential Acculturation" (unpublished Ph.D. thesis, Stanford University, 1962).

compounded at school. Competition with the dominant group and fear of failure may add to the tension.⁴⁶

It has been found, for instance, that Negroes as a group tend to have lower levels of self-esteem than do members of the dominant group. Webster and Kroger found that Negro students who had friendships with white students were more favourable in their self-concepts, more sure of future social acceptance, and higher in vocational and educational aspirations than Negro students who had no white friendships.⁴⁷

Smith studied inter-group relationships in terms of participation in extra-curricular activities. He observed that pupils from all social strata have not shown equal aptitude for learning.

More and more, educators are coming to see the importance in the total educative process of the informal learning that takes place between pupils. The fact of being a physical member of a group is not sufficient. It is necessary to be accepted more or less as an equal, to be taken in, in order to profit fully from one's educational opportunities.⁴⁸

⁴⁶Martin M. Grossack, "Psychological Considerations Essential to Effective Educational Integration," Journal of Negro Education, XXXIV:3 (Summer, 1965), pp. 278-87.

⁴⁷Staten W. Webster and Marie N. Kroger, "A Comparative Study of Selected Perceptions and Feelings of Negro Adolescents With and Without White Friends in Integrated Urban High Schools," Journal of Negro Education, XXXV:1 (Winter, 1966), pp. 55-61.

⁴⁸Henry P. Smith, "A Study in the Selective Character

His conclusions were as follows:

1. Extracurricular activities tend to be selective in terms of socio-economic status.
2. Students participating in extra-curricular activities show a definite tendency to be superior to non-participants in social adjustment.
3. Students participating in extra-curricular activities tend to be superior in attainment tests.
4. Students participating in extra-curricular activities tend to live closer to the school than do non-participants.
5. There appears to be some relationship between socio-economic score and scores on tests of emotional, home, and social adjustment and extroversion for both boys and girls.

Cook has investigated inter-group roles. He has found that in-group roles, especially if they carry high status, do not tend to transfer from one group to the other. The barriers are almost impossible to surmount; the out-grouper is rarely given the opportunity to make good his in-group role. Entry into another group is achieved only by acceptance of an inferior role, with a consequent loss of individual pride and self-respect.⁴⁹

The following is a summary of an article by Wilson C.

of American Secondary Education; Participation in School Activities as Conditioned by Socio-economic Status and Other Factors, "Journal of Educational Psychology, XXXVI (1945), pp. 229-36.

⁴⁹Cook, op. cit., p. 129.

Riles, himself a Negro school supervisor, entitled "Integrating the Desegregated School."⁵⁰

It is unrealistic to assume that the school will not reflect the attitudes of the community, or that school personnel who have never had the opportunity to work with people of all races will always handle a human relations problem in the most capable manner.

Do school personnel admit that problems exist? Or do they ignore the problems by saying, "All our students are human beings and we never look at their race."

Facts are less important than what people believe are the facts. About desegregated schools, many people believe that academic standards are going down; that violence in the schools is increasing; that teachers fail to reprimand Negro children for fear of being accused of prejudice, with poor discipline resulting; and that counselling is unfair to Negroes.

Although some Caucasian parents transfer their children to other schools, some parents have come to believe that a homogeneous school environment is not the best place to prepare children for a world of ethnic diversity.

Integration refers to the quality of relationships in an ethnically heterogeneous school. Perhaps the building of good intergroup relations requires a certain amount of colour-consciousness.

It is imperative for teachers in integrated schools to be completely impartial. Minority students are quick to sense insincerity.

There should be no discrimination in counselling; minority students should not be channelled into shop courses because their choice of job is likely to be restricted. They should be allowed to prepare for the career of their choice.

⁵⁰Wilson C. Riles, "Integrating the Desegregated School," California Teachers' Association Journal, (March, 1965), pp. 13-16.

In any integrated school, the following questions should be asked:

- (a) At lunch and other non-directed times, do students of different races mix in their seating and associations?
- (b) Are some clubs consistently a single racial group?
- (c) Is a group consistently excluded from some clubs?
- (d) Does a group consistently avoid applying for membership of some clubs?
- (e) What are students' attitudes to racial, religious, and nationality groups not their own?
- (f) How do minority students feel about their opportunities for participation?
- (g) How do minority students feel about the fairness of teachers?
- (h) How do minority group students feel about their acceptance by other students?
- (i) Are there overt evidence of inter-group tensions, such as: the use of racial epithets when in conflict; the formation of formal or informal gangs along group lines; the spreading of rumors about inter-group violence; any signs of fear of a racial group; any pattern of mischief by one group against another; any inter-group fights among students outside school?

There is no one way of ensuring integration in a desegregated school, but it is obvious that administrators, teachers, and guidance counsellors require special training.

Language Difficulties

Children from homes in which the language in normal daily use is not the language of instruction in the school will inevitably experience some difficulties at school. Such students might come from homes in which a different language is spoken, or they might come from a home in which low quality language is spoken.

Arsenian found that, in general, bilingual children perform at a lower level in school than monoglots. However, he came to the conclusion that:

. . . bilingualism neither retards nor accelerates mental development, and that language handicap is most likely the factor responsible for the discrepancy between the performances of bilingual and monoglot children. . . .⁵¹

In responding to the questionnaire in Parminter's study of the integration of Indian children into schools in British Columbia, teachers agreed that teaching the language arts to Indian children was a particular problem, that Indian children were not responsive in oral lessons, and that language handicap was one cause--though not a major one--of dropping-out of school.⁵²

Intelligence and Intelligence Testing

The myth of racial superiority has been discredited but remains a force in the thinking of many people. In the year 1923, Pintner was merely giving "scientific" support to the commonly-held opinion when he said:

In the case of the Negro, and perhaps in the case of the Indian, we have a race of inferior intelligence as measured by our present intelligence tests when compared with American whites. The greater the amount of white blood entering into the various mixtures of the two races the greater is the intelligence of the resulting progeny and this takes place because of the inheritance of mental ability.⁵³

⁵¹Seth Arsenian, "Bilingualism in the Post-War World," Psychological Bulletin, XLIII (February, 1945), p. 74.

⁵²Parminter, op. cit., pp. 112, 113, 109.

⁵³Rudolf Pintner, Intelligence Testing (New York: Henry Holt and Company, 1923), p. 395.

Eells, among many others, later found:

. . . that there is a definite and measurable relationship between the scores which pupils obtain on intelligence tests and the social status, or cultural background, of their parents.⁵⁴

Eells decided that the reasons why children from "high" or "favourable" socio-economic backgrounds tended to secure higher scores on the usual intelligence tests (both individual and group) than did children from "lower" or "less favourable" socio-economic backgrounds were the effects of social class on experience and the cultural differences in home and family life.⁵⁵

Anderson found racial differences in tested intelligence and school achievement, and decided that:

. . . it will make more difficult the achievement of instructional objectives for all the children. Differences in achievement within a class will be greater, which could result in the tendency to teach to the middle ranges of ability with increased neglect of the extremes.⁵⁶

Vernon recently presented further evidence of the effect of environment on measured intelligence. Writing in the British Journal of Educational Psychology, he said:

⁵⁴Kenneth Eells, et.al., Intelligence and Cultural Differences (Chicago: University of Chicago Press, 1951), p. 3.

⁵⁵Eells, ibid., p. 4.

⁵⁶William F. Anderson, Jr., "Instructional Problems of Integration," Phi Delta Kappan, XXXVII (May, 1956), pp. 353-359.

Most psychologists nowadays would agree that it is unprofitable to talk about, or investigate, racial or ethnic differences in intelligence--for two main reasons. First, that the intelligence we can observe or measure is always the resultant of interaction between genetic potentialities and environmental pressures; and secondly, that intelligence is no one thing, but rather a name for a group of overlapping mental skills whose content depends considerably on what a particular culture values, or on what psychologists who belong to that culture like to include within their concept.⁵⁷

His research consisted of comparing the results on tests administered to children in the West Indies and England, giving particular attention to the environmental variables.

The major finding of the study so far is that children whose mental development is handicapped by poor socio-economic, cultural and linguistic environments, by defective education and family instability, show this to a greater extent in practical spatial and some abstract non-verbal abilities than they do in actual educational achievements.⁵⁸

Even poor teaching had produced fairly good results, especially in mechanical subjects. This is further evidence that such children should not be held back or under-rated on the basis of intelligence testing.

McArthur conducted a research project in Alberta, the object of which was to produce a "culture-reduced" test of

⁵⁷Philip E. Vernon, "Environmental Handicaps and Intellectual Development," The British Journal of Educational Psychology, XXXV, Parts 1 and 2 (February/June, 1965), p. 9

⁵⁸Ibid., p. 125.

general intelligence. The problem as stated was to develop testing that would enable a teacher to gain:

. . . a valid picture of the general intellectual capability of an immigrant, a slum child, an Indian or Metis, to assist in diagnosing his difficulties in reading or number, and in applying teaching techniques appropriately adapted to that capability. In other words, the assessment of general intellectual ability with minimum cultural bias.⁵⁹

It was found that at least twenty Indian-Metis, though appearing average on the conventional tests, appeared quite clearly to have potential for university study on the culture-reduced tests. MacArthur commented that "this information doesn't tell us what to do with these people, but at least it has helped us to locate them."⁶⁰

All the evidence points to agreement with Boas, who said that "if we were to select the most intelligent, imaginative, energetic, and emotionally stable third of mankind, all races would be represented."⁶¹

Cultural Deprivation

A culturally-deprived child suffers educational disadvantages caused by lack of access to certain aspects of

⁵⁹R.A. MacArthur, "Assessing the Intellectual Ability of Indian and Metis Pupils at Ft. Simpson, N.W.T." Report submitted to the Chief, Education Division, Canadian Department of Northern Affairs and National Resources, Ottawa, 1962.

⁶⁰Ibid., p. 17.

⁶¹Franz Boas, quoted in Caliver, op. cit., p. 6.

middle-class culture such as formal language, books, and a stimulating environment.

Riessman sees the disadvantages of the deprived child in school as "discrimination without prejudice." Reading texts contain material unfamiliar to such children; intelligence tests distort their potential; Parent-Teacher Associations do not welcome their parents; school guidance counsellors underestimate the possibilities of their going to university; and they are left out of friendship cliques and clubs.⁶²

Davis has described the motivational structure of the deprived child. Lower-class motivation grows out of anxieties induced by an economically-depressed way of life. Children have little incentive for acquiring formal education and they receive little encouragement from their parents. As they lack the economic means for further education in any case, it is no wonder that lower-class members tend to reject the school and in turn the school tends to reject the lower-class.⁶³

⁶²Frank Riessman, The Culturally Deprived Child (New York: Harper and Row, 1962), p. 17.

⁶³Allison Davis, Social Class Influences Upon Learning (Cambridge: Harvard University Press, 1952), p. 22ff.

The disadvantages under which many Indian children labour in integrated schools may be seen in this wider setting of cultural deprivation.

VII. TEACHERS AND CULTURAL BIAS

There has been an emerging awareness that teacher attitude is a vital force in the education of disadvantaged children.

In order to engender among students the spirit of tolerance and goodwill for our minority groups, teachers must themselves be free from prejudice. They must show by their conduct in the class that they are open-minded and broad in their conception of race, and that they subscribe to those theories of race and race relations which are based on the latest scientific research; and they must live above the narrowness and pettiness resulting from racial and other prejudices.⁶⁴

Most teachers come from a middle-class background; they bring to the classroom their attitudes, values and mores. Spindler demonstrated how teachers are unknowingly affected by their cultural biases. He cited a case study of a teacher who, contrary to his professed aim of "giving all students in his class a break" clearly favoured the upper and middle-class children to the neglect of the lower-class children.⁶⁵

⁶⁴Caliver, op. cit., p. 41

⁶⁵George Dearborn Spindler, The Transmission of American Culture (Cambridge, Mass.: Harvard University Press, 1959), p. 19.

Deutsh said:

In my observations through workshops in many cities, I have often been surprised to find how little real comprehension of the problems of these youngsters exists as part of the consciousness of the Negro or white middle-class teacher.⁶⁶

Ulibarri set out to determine the extent to which teachers are aware of socio-cultural differences as they affect the education of Indian and Spanish-speaking children in New Mexico. He hypothesised that teachers, in general, were not aware of many of the socio-cultural factors that seem to be important in the education of children from these minority-groups; and that this led to ineffectiveness because of failure to consider sufficiently the cultural orientations, the value configurations, and the behaviour arising therefrom, in the development of the curricula. The analysis of his data showed a general lack of teacher sensitivity to, and awareness of, socio-cultural differences.⁶⁷

Riessman found that teachers generally had unfavourable images of and expectations for culturally deprived children. They were less favourably inclined towards such

⁶⁶Martin Deutsch, quoted in Grossack, op. cit. p. 286.

⁶⁷Horacio Ulibarri, "Teacher Awareness of Socio-Cultural Differences in Multi-Cultural Classrooms" (unpublished Ed.D. thesis, University of New Mexico, 1959).

children even when their school achievements were good.⁶⁸ He found that guidance officers stressed the negative with these children.⁶⁹

Another way in which teachers discriminate against lower-class students is through patronization ("the soft approach"). Although this "talking-down" to the students might indicate a desire to help, it is usually based on the assumption that the children are lacking in intellectual curiosity, and are not interested in learning. One result is a lowering of academic standards and a failure to set high goals.⁷⁰

Dean and Rosen list a number of ways in which persons inexperienced in intergroup relations frequently alienate minority persons with whom they wish to be friendly by inadvertently expressing themselves in the language of prejudice:

- (a) phrases pertaining to colour
- (b) sentimental testimonials to the minority
- (c) disparagement of other minorities
- (d) caricatures of minority persons

⁶⁸Riessman, op. cit., p. 18.

⁶⁹Ibid., p. 21.

⁷⁰Ibid., p. 22.

- (e) prejudgments about stereotypes
- (f) telling the ethnic joke
- (g) "slips" such as "the nigger in the woodpile."
- (h) intentional use of racial epithets such as wops, chinks, dagoes, redskins.⁷¹

VIII. RELATED STUDIES

A number of research studies have been completed in recent years that relate directly to the problem of the integration of Indians into the larger community. Some of these were carried out in the United States, others in Canada; as the problems in both countries are similar no distinction need be made between the respective contributions.

The studies are reviewed in chronological order.

Ulibarri: Teacher Awareness of Socio-Cultural Differences in Multi-Cultural Classrooms.⁷²

This work has been referred to in the previous section. In general, Ulibarri found that teachers fail to discern most of the socio-cultural differences that impinge on the education of children from different ethnic groups.

⁷¹Dean and Rosen, op. cit., pp. 10ff.

⁷²Ulibarri, loc. cit.

The questionnaire used contained items covering:

(a) the psychological needs of children in relation to socio-cultural differences; (b) cultural orientations as they affect classroom behaviour; (c) social conditions of the group; and (d) educational problems pertinent to the groups.

The main recommendations of the study were that pre-service education of teachers should include social sciences relevant to understanding socio-cultural differences and that inservice education should be provided in order to sensitize the teachers to the socio-cultural differences among ethnic groups.

Ulibarri recommended that further study should be undertaken in order to investigate the social distance between the middle-class teacher and the lower-class pupil; to determine more efficient methods of teaching in multi-racial classrooms; and to discover ways of increasing administrative competence in the areas of pupil-personnel services, school-community relations, and staff personnel management.

Grace: A Study of the Problems of Indian-Caucasian Segregation in a South Dakota Community as Related to Integration in the Public School.⁷³

⁷³Grace, loc. cit.

This research revealed a state of affairs that must be common to many towns. Although the community was not overtly hostile towards school integration of Indian children, little positive effort was made to ensure the real success of integration. Although there was no apparent prejudice against the participation of Indian children in the co-curriculum (extra-curricular activities) of the school, with the exception of athletics they did not participate in student activities.

Outside the school, separation and segregation existed by tacit consent of both racial groups. No attempt to develop a community-wide programme of integration or cooperation had been made.

Apathy toward these conditions marked the attitude of both races. Efforts of citizens to improve race relations were few and sporadic, and had not developed any permanent criteria for improvement of relations.⁷⁴

In common with most other investigators, Grace made a recommendation that the teachers should be trained to an understanding necessary for alleviating the racial problems of the school.

⁷⁴Ibid., p. 179

Lewis: A Study of the Impact of Modern Life on a Canadian Indian Band.⁷⁵

Lewis studied a band of Indian people living on their ancestral site on Vancouver Island. She found that the old social organization of the "Camas" had retained much of its inner coherence; the old mechanisms continued to operate.

This band of Salish Indians were living nearby a small prosperous town; they had been in close contact with the larger society for many years. Yet they had not learned to save and plan as the white man does, or to subordinate themselves to a routinized, supervised life.

However, Lewis reported that the Indian child in this community is "all that independent implies: he is exploratory, resourceful, stubborn, daring, assertive, self-reliant, resistant toward authority."⁷⁶

It is with this generation that today's teacher is working.

Dilling: Integration of the Indian Canadian In and Through Schools, With Emphasis on the St.Clair Reserve in Sarnia.⁷⁷

Dilling referred to the admission of children from

⁷⁵Claudia Louise Lewis, "A Study of the Impact of Modern Life on a Canadian Indian Band" (unpublished Ph.D. thesis, Columbia University, 1959).

⁷⁶Ibid., p. 243.

⁷⁷Dilling, loc. cit.

the St.Clair Indian Reserve into the Bluewater Public School, in September, 1954, as a "unique undertaking" which "was hailed, at that time, as the boldest experiment in integration of Indians and non-Indians in Canada."⁷⁸

After considering the relative merits of the Indian Day School, the Residential School, and the integrated school, Dilling came to the conclusion that the integrated school could be considered superior: it had the advantages of the Day School; the children would be exposed to better English; there would be a mingling of cultures; and the studying of the provincial curriculum would be good preparation for further schooling. He emphasized that integration would only be successful if the social levels of the Indian and white homes were nearly equal, if the Indian children were treated as equals at school, and if the teachers were trained for the work.

Dilling mentioned that the motives of the Sarnia Board of Education in allowing the Indian children to attend the school were not entirely humanitarian; the Federal Grants that more than paid for accommodating the extra pupils were an added incentive.

⁷⁸Ibid., p. 1.

Greenberg: Administrative Problems Related to Integration of Navajo Indians in Public Education.⁷⁹

The problem of this study was "to determine what school administrators have done, are doing, and feel should be done in order to provide successful educational experiences for Indian children." These children were attending public schools.

The problem areas studied were school board policy, financial requirements, placement of Indian children in the classroom, staffing the schools, adapting the instructional programme, transportation requirements from the outlying reserves, and public relations.

Although Greenberg's inquiries indicated awareness on the part of the administrators of the special needs of Indian children little concrete action had been taken. Most administrators seemed to feel that the teachers' training in the handling of individual differences was sufficient to cope with any problem.

The study tended to confirm previous studies of this nature which showed a general lack of administrative and teacher sensitivity towards differences in socio-cultural conditions and their implications for school procedure.⁸⁰

⁷⁹Greenberg, loc. cit.

⁸⁰Ibid., p. iii.

Sister Mary: A Critical Study of the Contemporary Theory and Policy of the Indian Bureau with Regard to American Indian Education.⁸¹

Sister Mary found that the "remote aim", as she called it, of the whole Service was to transform the Indian into an adequate, participating citizen of the United States, while preserving to him the best of his own cultural heritage.

The major emphases discernible in the curriculum were vocational education, moral education, and the selective preservation of the native culture.

These aims were contrasted with the aims of Roman Catholic education, the first of which is the aim of attaining the perfect happiness of "seeing" God, the second of which is citizenship. The primary aim of the Government is the secondary aim of the Church.

McFee: Modern Blackfeet: Contrasting Patterns of Differential Acculturation.⁸²

McFee's study emphasized the important fact that Indians throughout North America are at different stages of

⁸¹Sister Mary of the Divine Heart Lane, S.B.S., "A Critical Study of the Contemporary Theory and Policy of the Indian Bureau with Regard to American Indian Education" (unpublished Ph.D. thesis, Catholic University of America, 1962).

⁸²McFee, loc. cit.

acculturation; attempts at integration should take this into account.

Within the tribe McFee found two distinct societies, each with its own culture, associational patterns and internal organization. The two societies held together because they lived together on the reservation, and for a number of other reasons.

The two societies referred to are Indian-oriented and white-oriented respectively. The white-oriented society is concerned with future goals, with social and economic betterment, with education, hard work, ownership of property, and generally with trying to take as great a part in white society as possible. The fact that even within the same band on the same reservation differential acculturation is possible has important implications for integration generally and integrated education in particular.

DeVaney: Perceptions Among Teachers and Students of Varying Cultural Backgrounds.⁸³

The purpose of this study was to identify any differences between teachers and pupils in their perceptions of selected classroom situations and to identify differences among ethnic and socio-economic groups in their perceptions

⁸³DeVaney, loc. cit.

of the same situations. The design was based upon the assumption that the more closely the teachers and students see situations alike the more effective the learning experiences will be.

The findings did not support the hypotheses; that is, no consistent differences between groups of students and between teachers and students were observed. It appeared that the second and third generation Spanish-American children had incorporated the behaviour patterns of the majority.

Zentner: Cultural Assimilation Between Indians and Non-Indians in Southern Alberta.⁸⁴

Zentner compared attitudes and values respecting cultural assimilation between Indian and Non-Indian high school students in Southern Alberta.

He found that: (a) Indian students viewed their acceptance as equals more optimistically than did their non-Indian peers; (b) a majority of students in either population were not in favour of full and unrestricted contact between the two respective racial-ethnic groups; and (c) that the vast majority of students in either of the two

⁸⁴Henry Zentner, "Cultural Assimilation Between Indians and Non-Indians in Southern Alberta," Alberta Journal of Educational Research, IX (June, 1963), pp. 79-86.

populations were in favour of maintaining the status quo as far as Indian and non-Indian behavioural standards were concerned.

Zentner believed that the rate of Indian assimilation was quickening remarkably.

Indian parents of all socio-economic status levels recognize the necessity and desirability of adopting more of the non-Indian ways of behaving, albeit selectively. The Indian youth. . . believes also that the time has come for him to cease being an Indian in the traditional sense and simply be a citizen and a person . . . It remains only for public policy, and educational policy in particular, at all levels of government--federal, provincial, and local--to be brought into line with these developments and to overcome the non-Indian cultural lag which appears to characterize the situation at the present time.⁸⁵

McLeod: Indian Education in Canada. A Study of Indian Education with Special Reference to the Briefs Presented to the Joint Committee of the Senate and House of Commons on Indian Affairs. 1959-1961.⁸⁶

After exploring the expressed opinions of representatives of various groups (including Indian bands, the Churches, and non-Indian organizations) McLeod made the following observations:

1. Most Canadian Indians believe that education will solve some of their problems.

2. The Roman Catholic Church believes that, if there is to be integration, it should start on the Parish level in Separate Schools.

⁸⁵Ibid., p. 85.

⁸⁶McLeod, loc. cit.

3. A few Manitoba bands think that integrated education brings increased discrimination.

4. The majority of Canadian Indians are in favour of integrated education, but they do not want it to be forced or hurried.

5. The Protestant Churches favour integrated education more than the Roman Catholic Church.

6. The needs of isolated reserves require special attention.

7. Non-Indian groups believe that the Churches should withdraw from Indian education, and that integration should be provincially controlled.

Referring to the Report of the Joint Committee,

McLeod wrote:

The chief recommendations of the report are that integrated education, kindergartens, the intelligent use of visual aids, the appointment of additional reading specialists, adult education programs and a guidance program be continued and expanded. Greater encouragement should be given to the formation of School Committees in reserves. . . Grants should be made available to teachers in Indian schools for the purpose of paying tuition fees for summer school courses recommended by the Department. . .⁸⁷

Parminster: The Development of Integrated Schooling for British Columbia Indian Children.⁸⁸

Parminster's assessment of the state of integration in British Columbia was very encouraging. His assessment was based on an examination of the opinions and observations of

⁸⁷Ibid., p. 1.

⁸⁸Parminster, loc. cit.

"the people who have been directly involved in it--teachers, principals, school board members and Indian Affairs Branch personnel."⁸⁹

He felt that being accepted at school by other Canadians has attenuated feelings of inferiority and has produced improvements in appearance, attitude and personality of Indian youth. Language difficulty is still a cause of retardation; kindergarten training would help overcome this difficulty. Children are still held back by the reserve environment. However, few teachers now believe that the Indian child is intellectually inferior to the white child, and the typical Indian pupil in British Columbia is cooperative and well-adjusted.

School trustees appeared to support integration, did not regret having allowed integration, and were in favour of immediate total integration rather than a gradual process.

It is to be hoped that Parminter's assessment is accurate. The questionnaires on which his study is based, however, are of the type that induce people to respond in an obviously expected direction, and for this reason the responses may not be accurate indications of behaviour. Also, his data were not tested statistically for significance. A closer examination of total responses reveals that in

⁸⁹Ibid., p. 1.

many cases minority opinion was numerically great. For instance, 31 out of 119 teachers agreed that Indian children tend to be socially isolated from the rest of the group; 18 out of 119 teachers said that they had noticed evidence of discrimination against the Indian children; 16 out of 83 principals affirmed that they hear an abnormal number of complaints about the Indian children from their teachers.

There is no way of knowing how many Indian children are represented by each opinion. It is quite possible, then, that the actual state of integration is not as comfortable as Parminter suggests. However, there is no doubt that important beginnings have been made in British Columbia in the last ten years.

Abu-Laban: In-Group Orientation and Self-Conceptions of Indian and Non-Indian Students in an Integrated School.⁹⁰

This paper reported findings concerning the social adjustment of Indian and non-Indian students attending a high school in Edmonton, Alberta.

Although there were no indications of racial conflict in the school, Abu-Laban hypothesised that the Indian

⁹⁰Baha Abu-Laban, "In-group Orientation and Self-conceptions of Indian and Non-Indian Students in an Integrated School, Alberta Journal of Educational Research, XI (September, 1965), pp. 188-194.

children, constituting approximately seven per cent of the school population, would retain their ethnic identity. The results confirmed this hypothesis; the Indians were found to be a group whose members were bound together by strong social, moral and ethnic ties.

The friendship patterns among both groups were found to be in-group orientated, but this tendency towards limited inter-ethnic friendships was not accompanied by any serious feelings of intolerance on the part of either group.

Bean: An Exploratory Comparison of Indian and Non-Indian Secondary School Students' Attitudes⁹¹

Bean compared selected attitudes of various Indian and non-Indian groups in the Sault Ste. Marie area of Ontario. Some of the Indian students lived on reservations and attended reservation schools, some lived on reservations but commuted daily to provincial secondary schools, and some boarded in private homes and attended city secondary schools.

Bean found that some differences in attitudes existed between Indian and non-Indian students. There were few differences in outlook between grade nine and grade eleven Indian students, and Indian students boarding in the city

⁹¹Raymond E. Bean, "An Exploratory Comparison of Indian and Non-Indian Secondary School Students' Attitudes" (unpublished M.Ed. thesis, University of Alberta, 1966).

did not exhibit attitudes more like the non-Indian students than did commuting or reservation students. More significant differences between Indian and non-Indian groups were found in grade nine than in grade eleven, suggesting that educational and social experiences might be related to decreased differences in attitude. Teachers should recognize the existence of attitudinal differences of a relatively stable but not permanent nature; change will occur only gradually.

X. SCHOOL ADMINISTRATION

Spindler, writing about education and culture, said:

The way in which a school is administered has a great deal to do with the kind of social and educational institution it is and can become. The principal is the crucial administrative middle-man who translates school system ideology and policy into action at the local level. . . .⁹²

What Spindler says is true of any school, but it is probably of relatively more importance in a school in which there are ethnic groupings. In such a school it is the principal's duty to work for integration, giving the lead to his teachers. Grossack has pointed this out by saying that the school must take its share of the responsibility for integration. The first step is for the school adminis-

⁹²George D. Spindler, Education and Culture (New York: Holt, Rinehart and Winston, 1963), p. 234.

trators to recognize the problems of integration honestly, then to commit themselves to working towards their solution, and to be willing to experiment with techniques of teaching and the training of teachers.⁹³

According to Dean and Rosen, research shows that the leaders who control the operating practices of an institution or a social environment can establish intergroup policies and practices for that environment within a wide range of community customs. Even if these new practices differ from the generally accepted previous practices they will become the established and accepted customs to which participants conform.⁹⁴

The importance of a clear policy is obvious.

Lewis was discussing civil administration in the following, but her remarks are appropriate for the school administrator:

The task of the administrator, at every point as the old gives way to the new, is to be aware of the anatomy of the social system he is dealing with; to be cognizant of the interplay of all the elements that are its parts; to be creative in envisaging the psychological equivalents that may be offered; and to be receptive to new developments in modern community living which may be uniquely Indian in their origin. The task, of course, is not his alone. . . Indians will move successfully into modern life as they

⁹³Grossack, op. cit., p. 286.

⁹⁴Dean and Rosen, op. cit., p. 61.

themselves develop leaders, and as they themselves make the important decisions, every step of the way.⁹⁴

It is the task of school administrators and teachers to develop these leaders and present them to the Indian people as a sign of faith in ultimate integration.

⁹⁵Lewis, op. cit., p. 267.

CHAPTER IV

METHODOLOGY

In this chapter are described the construction and selection of the instruments used in the study, the methods of scoring employed, and the collection of data.

I. DESIGN AND CONSTRUCTION OF QUESTIONNAIRES

In order to attempt to locate problems associated with inter-group relations, as perceived by the students in an integrated school, and to estimate the sensitivity of the teachers to the problems, three parallel forms of a questionnaire were constructed: one for the Indian students (Form QI); one for the white students (Form QW); and one for the teachers (Form QT). No example of this type of questionnaire could be found for use as a model.

The questionnaires consisted of items pertaining to integrated schools, and students and teachers were asked to respond on a five-point scale with the neutral category omitted, allowing them to choose among the categories Strongly Agree, Agree, Disagree, and Strongly Disagree.

As the purpose of these questionnaires was to test the sensitivity of teachers to the problems of integrated education as perceived by the students, the items in the

teachers' questionnaire were parallel sometimes to items in Form QI, sometimes to items in Form QW, and sometimes to items in both forms. A number of items relating to the teachers' own attitudes to the problems of integration were included only in Form QT. The three questionnaires thus differed in length, Form QI containing thirty-six items, Form QW containing thirty-five, and Form QT containing fifty items. Form QI is reproduced as Appendix A, Form QW as Appendix B, and Form QT as Section A of Appendix C.

In constructing the questionnaires, these steps were followed:

1. A "bank" of seventy items was compiled from the related literature, each item concerning a problem likely to be encountered in an integrated school.
2. The items were written on cards. These were sorted into groups of associated problems under the following headings: Attitude to the School; Student Relationships; Student/Teacher Relationships; Academic Problems; Parent Attitudes; and Teacher Attitudes. These groups of items were not regarded as dimensions but merely as convenient groups in which to discuss the responses to the items.
3. The wording of each item was checked critically by a number of experienced teachers, including a principal who had had several years' experience in charge of an inte-

grated school. Every effort was made to express the statements so that they might be readily understood by Indian children.

4. Where necessary, items were re-worded in order to make them suitable for inclusion in Forms QW and QT; that is, for presentation to white students and teachers. With these items, care had to be taken to try to keep parallel forms truly equivalent.

5. From the original bank of seventy items, forty-four were retained, purely on a subjective assessment of their suitability. These were distributed as follows: Attitude to the School--four; Student Relationships--sixteen; Student/Teacher Relationships--seven; Academic Problems--five; Parent Attitudes--four; Teacher Attitudes--eight.

Limitations of Questionnaires

All questionnaires tend to be limited in validity by the following factors:

- (a) by the compiler's choice of items;
- (b) by the way in which the items are expressed;
- (c) by the individual capabilities of respondents in reading ability and in the ability to differentiate among gradations of their feelings and opinions;
- (d) by the method of responding offered by the compiler.

These factors have been studied systematically by Cronbach under the title, "Response Sets and Test Validity."¹ Guilford has summarized information about response biases and response sets.² He discusses biases that may result from individual interpretation of the categories of response, such as "strongly agree", "agree", etc. Acquiescence, for instance, is a set caused by a tendency to choose affirmative responses over negative responses. Another bias may arise from a tendency to go to extremes, to mark SA or SD more than A or D.

Cronbach suggests that response sets may be reduced by any procedure that increases the "structuration of the situation."³

If, in any test, we expect a particular response set to arise, we can revise the directions to reduce the ambiguity of the situation.⁴

Another response set that may cause the results of a test to be contaminated is the tendency of some people to respond in socially desirable directions. However, Ford

L.J. Cronbach, "Response Sets and Test Validity", Educational and Psychological Measurement, Vol. 2, 1946, pp. 475-494. See also, "Further Evidence on Response Sets and Test Design", Vol. 10, 1950, pp. 3-31.

²J.P. Guilford, Psychometric Methods (New York: McGraw-Hill Book Company, Inc., 1954), pp. 451-456.

³Cronbach (1946), op. cit., p. 488.

⁴Cronbach (1950), op. cit., p. 24.

has suggested that scales constructed of items with generally extreme (non-neutral) social desirability values and keyed consistently for SD responses are likely to be relatively free of acquiescence bias.⁵

The questionnaire used in this study fulfils these conditions as the items are extreme and keyed for a majority of SD responses.

A summary of information about the problem of response set was recently made by Rorer, who concluded that:

. . . the data accumulated to date must be interpreted as indicating that response styles are of no more than trivial importance in determining responses to personality, interest and attitude inventories.⁶

This conclusion, which applied to adults, was verified with children by Eysenck, who found that social desirability response set was unlikely to account for more than a small portion of the variance in test scores.⁷

⁵Le Roy H. Ford, Jr., "Acquiescence and the True-False Consistency of Three Social Desirability Scales." Educational and Psychological Measurement, Vol. XXIV, No. 2, 1964, p. 307.

⁶L.A. Rorer, "The Great Response-style Myth," Psychological Bulletin, LXIII (1965), pp. 129-56.

⁷Sybil B.G. Eysenck, I.A. Syed and H.J. Eysenck, "Desirability Response Set in Children," British Journal of Educational Psychology, XXXVI:1 (February, 1966) pp. 87-90.

II. WEIGHTING THE QUESTIONNAIRE RESPONSES

The focus of this study was on the teachers. The questionnaires were designed in an attempt to estimate the sensitivity of teachers to the problems of integration in their schools as perceived by the students. A teacher was considered to be sensitive to the perception of a problem when his response to an item was congruent with the modal response of the group to which the item referred. The greater the discrepancy between the teacher's response and the modal response of the group, the less sensitive the teacher was considered to be.

The methodological problem was to compare an individual teacher's response on an item with the responses of the Indian and/or white groups of students in that school on parallel items and to weight the teacher's discrepant response, if discrepant it was, to indicate lack of sensitivity.

These requirements made it necessary to analyze the students' responses in each school independently of the responses obtained in other schools. Weights were assigned to the response categories for items in each school independently of the other schools, and teachers' responses were weighted accordingly. Teachers' total weights on all items were then converted to indexes that made their

results comparable from school to school.

The procedures followed are described below, using examples from the data collected. The complete data may be examined in Appendix D.

Weighting

Weighting was applied so that low totals indicated high sensitivity and high totals indicated low sensitivity. Thus, a weight of zero was assigned to one category of response, and absolute values were assigned to the other categories according to their distance from the zero category. It was not necessary to allow for the direction of the discrepant response. Weights could be assigned as follows:

SA	A	D	SD
0	1	3	4
1	0	2	3
3	2	0	1
4	3	1	0

As will be seen below, some slight modification of this weighting was necessary with some responses.

Assigning Weights

Basically, zero weight was assigned to the category that represented the modal response of the group of students referred to in the item. Some items referred to the group of Indian students only, some to the group of white students only, and some to both groups of students. All differences between response categories had to be significant at the

.05 level on a chi square test. (See Appendix E for a note on the method used.)

Significant direction was first established by dichotomizing the responses and testing (SA +A) against (D + SD). If no significant direction was present, the item was discarded for weighting purposes and the teachers' responses not scored for that item.

Secondly, SA was tested against A. If no significant difference was present, the two categories were combined and assigned a single weight. The same was done for D and SD responses. For instance, if the frequencies in SA and A were not significantly different, and the modal category was D, weights were assigned as follows:

<u>SA</u>	<u>A</u>		D		SD
2			0		1

Referring to the examples on this page, it can be

School A				School B				School C				School D			
SA	A	D	SD	SA	A	D	SD	SA	A	D	SD	SA	A	D	SD
I 5	23	5	1	5	22	5	5	1	7	9	3	5	12	8	6
W 12	71	18	1	12	48	20	6	6	62	45	6	11	77	31	9
T 1	12	2	0	3	14	4	1	1	7	4	0	0	9	2	0
+				+				?				?			
+				+				?				+			
+				+				?				+			

seen that for School C these items had to be rejected, as the responses showed no significant modal direction. In School D, the responses of the Indian students did not show definite modality, but the responses of the white students did. The combined responses of Indian and white students also showed definite modality, and as the responses of both groups of students were combined for weighting purposes with these particular items, they were not rejected for School D. In the other two schools definite modality was present. Weights were therefore assigned as follows:

	SA	A	D	SD
School A	1	0	2	3
School B	1	0	2	3
School D	1	0	2	3

In the next example, the responses of all groups of students showed significant direction towards the agree

School A				School B				School C				School D			
SA	A	D	SD	SA	A	D	SD	SA	A	D	SD	SA	A	D	SD
I 15	15	4	0	13	17	4	3	10	4	1	5	14	11	3	3
* W 41	43	9	9	26	44	9	7	47	58	11	3	42	66	12	8
T 0	10	3	2	0	11	11	0	0	7	5	0	0	8	3	0
+				+				+				+			
+				+				+				+			
?				?				?				?			

*Not included in the weighting.

responses, but only in School C was there clear modality in one response category, in this case, SA. In each of the other schools the two agree categories were combined and the two disagree categories were combined. The weights were assigned as follows:

	SA	A	D	SD
School C	0	1	3	4
	<u>SA</u>	<u>A</u>	<u>D</u>	<u>SD</u>
Schools A,B,D	0		2	

This method of assigning weights on the basis of the significance of the observed differences was applied consistently to all the responses to which there were parallel items in the teachers' questionnaire. Sometimes the responses of the Indian and white students were combined for weighting (as in the first example above); sometimes the responses of one or other of the separate groups were used.

Items 1 and 44 to 50 (inclusive) in the teachers' questionnaire did not have parallel items in Forms QI or QW.

Weights were assigned as follows:

SA	A	D	SD
4	3	1	0

The assumption was made (on the basis of research cited in the review of related literature) that a teacher who was sensitive to problems of integration would respond SD to these items.

The Index of Sensitivity

Teachers' responses were individually scored according to the weights assigned for their particular school. The total "score" was then converted to a percentage of the total possible "score" for that school, giving an index of that teacher's sensitivity to the perception of problems of integration in his school.

III. DOGMATISM (D) SCALE

The construction of the Dogmatism Scale was described by Rokeach in Chapter 4 of The Open and Closed Mind. "The primary purpose of this scale is to measure individual differences in openness or closedness of belief systems."⁸

The Dogmatism Scale went through five editions, the final form giving reliability coefficients of .68 to .93.

The Dogmatism Scale received behavioural validation in a study by Haiman and Duns, who undertook a series of four experiments in order to determine whether or not persons who scored relatively high and relatively low on the scale could be accurately identified on the basis of their communicative behaviour by observers of that behaviour.

The results indicated that to a modest but statistic-

⁸Milton Rokeach, The Open and Closed Mind (New York: Basic Books, Inc., 1960), p. 71.

ally significant degree this could be done.⁹

Zogona and Zurcher also found that behaviour patterns conformed to those expected from scores on the Dogmatism Scale. In this study, the behaviour of persons each in interaction with others of his own kind, that is, low or high dogmatic, was observed. The high-dogmatic group was found to be leader-orientated, its members preferring lectures to discussions.¹⁰

A shortened form of the D Scale was used in the present study in order to restrict the length of the Teachers' Questionnaire. This 20-item scale was developed by Troidahl and Powell,¹¹ who found correlations between the 20-item version and the original 40-item version of .95 and .94 in two different field studies. According to their findings, the 20-item short form is a good predictor of the results that would be obtained using the original test.

⁹Franklin S. Haiman and Donald F. Duns "Validations in Communicative Behaviour of Attitude-Scale Measures of Dogmatism," Journal of Social Psychology, LXIV (1964), pp. 287-97.

¹⁰Salvatore Zagona and Louis A. Zurcher, "Notes on the Reliability and Validity of the Dogmatism Scale," Psychological Reports, XVI (1965), pp. 1234-36.

¹¹Verling C. Troidahl and Fredric A. Powell, "A Short-Form Dogmatism Scale For Use in Field Studies," Social Forces, XLIV: 2 (December, 1965), pp. 211-14.

The authors calculated the split-half reliability of the 20-item test to be .79.

Schulze had previously proposed a 10-item short form of the D Scale which he developed from the responses of college students.¹² However, only two of Schulze's ten items were among the top ten items ordered on the basis of Troidahl and Powell's field study results, a discrepancy that was probably caused by the bias in Schulze's sample.

Korn and Giddan investigated the scoring methods and construct validity of the Dogmatism Scale.¹³ Firstly, they compiled evidence on the use and meaning of a simplified method of scoring. Their "P" score treats agreement-disagreement responses dichotomously and represents the frequency of agree or positive responses. The "C" score is the method of scoring described by Rokeach. The researchers obtained a positive correlation between the "P" and "C" scores of .94. The study thus demonstrated that the frequency of agree responses accounts for most of the variation in the composite Dogmatism Scale score.

¹²Rolfe H.K. Schulze, "A Shortened Version of the Rokeach Dogmatism Scale," Journal of Psychological Studies, XIII (1962), pp. 93-7.

¹³Harold A. Korn and Norman S. Giddan, "Scoring Methods and Construct Validity of the Dogmatism Scale," Educational and Psychological Measurement, XXIV:4 (1964), pp. 867-74.

Accordingly, the methods of responding to and scoring the D Scale were simplified in order to make them conform to the rest of the questionnaire. Teachers were asked to indicate whether they strongly agreed, agreed, disagreed or strongly disagreed with each item.

For all statements, agreement was scored as "closed-minded" and disagreement as "open-minded", the responses being given the following weights: SA = 5; A = 4; D = 2; SD = 1. Possible scores could range from a minimum of 20 (open-minded) to a maximum of 100 (closed-minded).

The twenty items of the Dogmatism Scale were mixed with the ten items of the Ethnocentrism Scale to make Section B of the Teachers' Questionnaire. Every third item was from the E Scale.

Mixing these scales in this way is in keeping with the methods of Rokeach¹⁴ and Levinson.¹⁵

IV. ETHNOCENTRISM (E) SCALE

The scale used in this study was adapted from Levinson's Revised E Scale (Form 45).¹⁶

¹⁴Rokeach, op. cit., p. 87.

¹⁵D.J. Levinson, "An Approach to the Theory and Measurement of Ethnocentric Ideology," Journal of Psychology, XXVIII (1949), p. 25.

¹⁶Levinson, ibid., p. 29.

The ten-item scale was chosen in order to keep the Teachers' Questionnaire to a reasonable length. In any case, Levinson's data indicated that even the brief 10-item scale could be used as a dependable measure of ethnocentrism. Also, as the purpose of the scale was to obtain a measure of the ethnocentricity of a teacher, and not to investigate the nature of that ethnocentricity, the short scale was considered adequate.

Levinson obtained intercorrelations of .90 to .92 between the three subscales of his initial E Scale (which were entitled 'Negroes', 'Minorities', and 'Patriotism') and the total E score, indicating that an individual's score on any one subscale permits the accurate prediction of his score on the entire scale. These results supported the hypothesis that ethnocentrism is a general frame of mind, and also suggested that a valid E score could be obtained from items dealing with a wide variety of topics or a narrow range of topics.

Accordingly, a decision was made to adapt items for the present research by making them refer to Indians rather than to other ethnic groups. Several outdated items were replaced by items from other versions of the E Scale, selected on the basis of their discriminatory power and general suitability.

As with the Dogmatism Scale, the method of responding was simplified to conform to the rest of the questionnaire. All items in the E Scale are negative to the out-group, and were scored so that agreement indicated ethnocentrism, while disagreement indicated anti-ethnocentrism.

The method of response and the weighting of responses were the same as for the D Scale. Thus scores could lie between a maximum of 50 (highly ethnocentric) and a minimum of 10 (highly anti-ethnocentric).

As indicated previously, every third item in Section B of the Teachers' Questionnaire was from the E Scale.

V. BELIEF CONGRUENCE (BC) SCALE

The BC Scale was adapted from the instrument used by Rokeach, Smith and Evans in their "North-South Study."¹⁷ In this study, which concerned Negro-white relationships in the U.S.A., subjects were presented with pairs of items concerning certain social and personal beliefs. The items were arranged as follows:

- (a) Type R: Race varied, belief held constant.
- (b) Type B: Belief varied, race held constant.
- (c) Type RB: Race varied, belief varied.

¹⁷Rokeach, op. cit., pp. 136-147.

For each type there were two pairs of items, making a total of six pairs of items for each belief. Four "general beliefs" and four "Negro-white beliefs" were used, giving a total of 48 pairs of statements for use in the instrument. At the beginning of the experiment, each subject was asked to state whether he was for or against each of the eight issues.

The pairs of statements were then presented, and each subject was asked to rate them on a 9-point scale, "1" meaning "I can't see myself being friends with such a person," "9" meaning "I can very easily see myself being friends with such a person."

The items were scored in order to measure the extent to which subjects responded by race or by belief. The major finding was that discriminatory preferences are made primarily on the basis of belief congruence rather than on the basis of ethnic or racial congruence.

The authors, after analyzing their data, found that "in future research along similar lines, it will be possible to get essentially the same data. . . with only one-third of the material."¹⁸

Accordingly, in the scale constructed for the present study, only Type RB items were used, and as forced-choice

¹⁸Ibid., footnote 2, p. 166.

pairs. The construction of the scale followed these steps:

1. Fifteen beliefs modelled on those used by Rokeach were selected. These beliefs covered a range of saliency and were considered suitable for presentation to Canadian teachers.

2. The scale was tried out with a number of teachers in two versions, one using Rokeach's 1 to 9 point rating method of response and one using the forced-choice method of response. The latter was selected because of its simplicity and because it eliminated the possibility of "fence-sitting" by respondents.

3. Respondents were asked to comment on the beliefs presented. Ten beliefs were selected for use in the Scale, the least salient five being discarded. In some items, the wording was amended.

The final version of the BC Scale was used as Section C of the Teachers' Questionnaire. No attempt was made to disguise its purpose: teachers were aware that their racial attitudes were being tried against their values and beliefs.

The preliminary part of the scale had the following instructions:

Below are a number of questions about some important social and personal issues. Whatever your opinion is, you may be sure that many other people agree with you.

Please indicate whether you agree or disagree with each question by circling "Yes" or "No".

The main part of the scale was preceded by these instructions:

Below are a number of paired statements about the issues introduced above. Please indicate, by placing a cross in the appropriate set of brackets, which one of the two persons described you can see yourself being more friendly with.

Please assume that the two persons described are alike in all other respects.

The score required was the number of times Indians were chosen instead of white persons on the basis of belief congruence, with a maximum of ten. The direction in which the items were scored depended upon the beliefs stated by the respondent in the preliminary part of the scale.

VI. SAMPLE AND COLLECTION OF DATA

According to the 1965-66 report on Indian Education in Alberta¹⁹ a total of 3,445 registered Indian children were being educated in provincial schools, compared with over 4,000 in schools conducted by the Indian Affairs Branch. The report showed that Indian children were being accepted into schools conducted by thirty-nine school administrative units throughout Alberta.

The decision was made to administer the questionnaires to Junior High School Grades in which there were Indian

¹⁹Indian Affairs Branch, "Indian Education, Alberta, 1965-66" (Edmonton: Indian Affairs Branch, mimeo. report).

students. Junior High School students were selected for two reasons: firstly, the use of a printed questionnaire might be defended, on the basis that children in Grades 7, 8 and 9 should be able to read and comprehend the items; and secondly, children of this age, thirteen to fifteen years, might be most sensitive to the quality of inter-group relationships within a school.

Accordingly, four schools were selected in which relatively large numbers of Indian students were attending Grades 7, 8 and 9.

In order to preserve the anonymity of the schools, as promised, no details of location or of the Indian bands are given. The schools are identified throughout the study by the letters A, B, C and D, these being in the order in which the schools were visited for the collection of data.

Schools A and B were in the same geographic area and accepted students from the same Indian band. Schools C and D were in a second geographic area, widely separated from Schools A and B, and accepted students from a second Indian band.

The agreements to integrate Schools C and D were signed during 1957; the agreements to integrate Schools A and B were signed during 1961. School D was the first to be integrated, School A the last.

The sample of "white" students included a small number of non-white and Metis children.

The sample of teachers included the principal of each school, four Asiatic Indian teachers, and one teacher of American Indian extraction. One teacher was married to an Indian woman. All teachers in every school were asked to complete the questionnaire.

In order to assure complete anonymity, no personal details were requested from either students or teachers.

Permission to carry out the research was first obtained from the respective Superintendents of Schools. The Principals of the four schools were then asked to cooperate by allowing the researcher to enter their schools for the purpose of administering the questionnaires to students and teachers.

Students were given the questionnaire in their normal class groups. A brief introduction to the purpose of the questionnaire was given followed by an explanation of the method of response. Classes generally required ten to twelve minutes to respond. A total of twenty-three classes participated.

The sample taken in this study is set out in Table I. Questionnaires were completed in four schools by 122 Indian students, 435 white students, and 60 teachers.

TABLE I

SAMPLE TAKEN IN THIS STUDY

Area	School	Students			Teachers
		Indian	White	Total	
1	A	34	102	136	15
	B	37	86	123	22
2	C	20	119	139	12
	D	31	128	159	11
Totals	4	122	435	557	60

CHAPTER V

ANALYSIS OF QUESTIONNAIRE RESPONSES

The distributions of responses for groups and schools on every item are set out in detail in Appendix D. The modal attitudes of the Indian students, white students, and teachers are easily comprehended by referring to the symbols placed beneath every distribution of responses.

In this chapter, an attempt is made to summarize conditions in the schools in the sample as revealed by the data collected.

I. ATTITUDES OF THE STUDENTS

General Attitude to Integration

In Table II, the numbers of items are given to which groups of students and teachers responded in a direction significantly favourable to integration, significantly unfavourable to integration, or without significant direction either way. Only the items for which there were parallel forms in the three questionnaires are included. For instance: In School A, out of forty-two items, thirty-two were responded to modally in a direction favourable to integration, four in a direction unfavourable to integration, and six without significant direction either way. It would appear, then, that the Indian and white students in School A had a generally

TABLE II

GENERAL DIRECTION OF QUESTIONNAIRE RESPONSES
TO 42 PARALLEL ITEMS*

DIRECTION OF RESPONSE OF GROUPS OF STUDENTS AND TEACHERS	STUDENTS				TEACHERS			
	SCHOOL				SCHOOL			
	A	B	C	D	A	B	C	D
<u>Favourable to Integration</u>								
Attitude to School	4	4	3	4	1	1	1	2
Student Relationships	15	12	10	12	6	9	6	8
Student/Teacher Rel.	7	6	5	2	3	4	5	3
Academic Problems	3	4	4	3	0	1	0	0
Parent Attitudes	3	4	3	2	0	1	1	1
TOTALS OF ITEMS	32	30	25	23	10	16	13	14
<u>Unfavourable to Integration</u>								
Attitude to School	0	0	0	0	2	1	0	0
Student Relationships	3	2	4	5	4	6	3	4
Student/Teacher Rel.	0	0	0	0	1	1	0	0
Academic Problems	1	1	1	1	3	2	1	2
Parent Attitudes	0	0	0	0	1	1	0	0
TOTALS OF ITEMS	4	3	5	6	11	11	4	6
<u>No Significant Direction</u>								
Attitude to School	1	1	2	1	2	3	4	3
Student Relationships	3	7	7	4	11	6	12	9
Student/Teacher Rel.	0	1	2	5	3	2	2	4
Academic Problems	1	0	0	1	2	2	4	3
Parent Attitudes	1	0	1	2	3	2	3	3
TOTALS OF ITEMS	6	9	12	13	21	15	25	22

*Favourable or unfavourable direction was given to the dichotomized agree/disagree responses that were significantly different at the .05 level (chi square ≥ 3.84 , d.f. = 1).

favourable attitude towards integration.

Although the numbers in the other schools are somewhat different, fewer being in a favourable direction and more showing no significant direction, the general pattern of response was similar throughout all schools.

The data appear to indicate that the general attitude of Indian and white students in these four schools towards integration was favourable.

However, general findings must not be allowed to obscure some of the underlying facts. If Items QI. 12 and QW. 12 are examined in Appendix D (page 180), it will be found that 53 Indian students and 153 white students agreed that they would be happier in a school attended only by students of their own race, while 69 and 282 disagreed respectively. Those agreeing represent 43 per cent of the Indian students and 35 per cent of the white students.

It can be seen then, that even when a significantly large modal direction is present, the minority response may be appreciable, and should not be discounted.

Attitude to the School

As reported above, 43 per cent of the Indian students and 35 per cent of the white students thought that they would be happier in segregated schools.

Most students said that they enjoy coming to school,

but 42 (34 per cent) of the Indian students and 136 (31 per cent) of the white students did not feel that Indian and white students like each other better because they come to the same school.

Contrary to what most of the teachers believed, only a small proportion (16 per cent) of Indian students agreed that Indian children would like to leave school as soon as possible.

Student Relationships

Most Indians (81 per cent) said that they like to play with white children, but 28 per cent (representing 136) of the white children did not reciprocate this feeling. Only a few students disliked sitting next to other group members in class, but both Indian and white students were evenly divided as to whether or not their groups mix together at lunch and at other spare times.

It appeared from the lack of concensus on Items 6 and 21 that the formation of gangs in the schools along racial or other lines is sporadic.

Few from either group said that they take advantage of opportunities for getting others into trouble, even though 63 per cent of Indian students claimed that whites say nasty things about Indians and 45 per cent of white students claim that Indians say nasty things about whites.

Thirty-five per cent of Indian students have never really felt welcome at school parties, and 27 per cent of the white students felt that the Indians were correct.

Nearly half the Indian students and four out of every ten white students agreed that many white students treat Indian students like "wild west Indians."

About the same proportions of students in each group (34 per cent and 36 per cent respectively) said that no matter how they behave, Indian students are not accepted as equals by white students. Relatively fewer of the latter (22 per cent as against 32 per cent) said that disturbances in the classroom are often caused by trouble between children of different races.

Three times as many Indian students (34 per cent) as white students (11 per cent) have attended parties at the others homes. More white students (60 per cent) than Indian students (44 per cent) said that they would rather spend their time with their own group members than with other group members.

Few Indian and white children (about 20 per cent) played together after school, but this low figure was probably the result of the use of bus transport and the return of Indian children to the reservations.

Most Indian children (83 per cent) thought that they are interested in the same things as white children, but

only about half (54 per cent) of the white children thought that their interests coincide with the Indians'. About one in every three students said that white children have better clothes than Indian children.

Student/Teacher Relationships

In the general summary, given in Table II, page 101, it can be seen that the modal responses of students on items pertaining to their relationships with teachers were highly favourable; no modal responses were unfavourable, although some did not show significant direction.

Students were almost unanimous in agreeing that teachers really try to help Indian students. Although few said that teachers are unfair to Indian students (18 per cent and 10 per cent), over one-third of each group (37 per cent and 34 per cent) felt that teachers do not treat Indian children the same as they treat white children.

About the same proportions of Indian and white students (36 per cent and 32 per cent) said that teachers make them feel bad in front of the class; these figures supported the overall conclusion that teachers do not discriminate against Indian students.

Exactly half the Indian children and 30 per cent of the white children said that some teachers dislike Indians very much. There was close agreement (41 per cent and 39

per cent) on the numbers who said that teachers think that Indian students are lazy.

Most students, however, disagreed with the statement that teachers are not at all interested in the Indian way of life.

Academic Problems

There was close agreement between Indian and white groups (82 per cent and 78 per cent respectively) that Indian students speak the Indian language whenever they can. Indian students, however, did not feel that they have trouble speaking English and the majority of white students agreed with them.

More Indian than white students (44 per cent to 31 per cent) were inclined to think that white children are smarter than Indian children.

Contrary to what might be expected, more white students (28 per cent) than Indian students (23 per cent) said that getting homework done is hard in their homes. And while 25 per cent of the white students agreed that many of the things they learn at school are useless only 15 per cent of the Indians shared this opinion.

Parent Attitudes

The overall attitude of Indian parents, as perceived by the students, appeared to be very favourable to inte-

gration. Nearly all Indian parents wanted their children to attend school. About one-third of the Indian students, compared with one-fifth of the white students, agreed that their parents avoid going to the school for any reason if they possibly can. About one-quarter of the students felt that teachers never have much to do with Indian parents.

Although 29 per cent of the Indians felt that the parents of white children do not like them to play with Indians, only 18 per cent of the white children felt this way.

Comparison of Indian and White Student Attitudes

A comparison of the responses of Indian and white students was made for each of the four schools.¹ The differences between groups were not statistically significant in Schools A, B and C, but significant in School D. In that school, white students perceived integration more favourably than the Indian students, amongst whom there was less consensus. This tendency towards a lack of group consensus amongst the Indians was observable in all schools.

II. ATTITUDES OF THE TEACHERS

Eight items in the Teachers' Questionnaire were concerned with their general attitude to integration and Indian pupils, and were not parallel to items in the students'

¹See Table XIII, p. 211.

questionnaires. These will be dealt with first; the responses are listed on the last page of Appendix D, page 200.

While most teachers realized that integrated schools have problems, only eight out of sixty (13 per cent) thought that it would be better all-round if Indian students went back to Indian schools.

The responses to Items QT. 46, 47 and 48 indicated that the majority of teachers did not derive their attitudes towards Indian students from a stereotype: only two out of sixty agreed that there is little hope of improving the Indians because their major defects are in their blood; only nine (15 per cent) agreed that Indians are morally inferior to white people; and eleven (18 per cent) believed that the results of intelligence testing prove that Indian children are inherently inferior to white children.

The responses to Item QT. 45 ("I avoid reprimanding Indian students if I can so that I cannot be accused of being prejudiced against them.") appeared to support the implicit assumption that teachers would respond thoughtfully and carefully to their questionnaires. This statement was deliberately worded to evoke an agree response from teachers who might be trying to give socially desirable answers, or from teachers who may have given little thought to the real meaning of "integration." In fact, only 18 per cent of teachers agreed with the statement.

All but nine (15 per cent) of the sixty teachers thought that special training about Indians might have enabled them to become better teachers in their integrated schools.

The one item to which the majority of teachers responded in a direction unfavourable to integration was QT. 44 ("When Indian children attend a non-Indian school they must be prepared to cope with the provincial curriculum without any changes or allowances.") Seventy-three per cent of teachers agreed that no changes or allowances need be made. Some implications of this attitude will be brought out later in Chapter VII. If teachers believe that they should cater for individual differences then some changes and allowances should be made for Indian children, who frequently enter integrated schools culturally and educationally deprived.

Teachers' Responses to the Forty-two Parallel Items

Reference will now be made again to Table II, page 101, where the frequencies of teachers' modal responses are tabulated.

In all schools, teachers' modal responses were less frequently favourable to integration, more frequently unfavourable, and more frequently undecided.

It must be emphasized that these responses do not necessarily represent the values that the teachers place

upon integration or their attitudes towards integration; it has already been reported that teachers, in answering Item QT. 50, were overwhelmingly in favour of integration. These responses represent conditions in their schools as they perceive them to be. The responses are similarly distributed in each school; the attitudes of teachers, as groups, appear to be similar in all schools.

Upon examination of Table II it immediately becomes obvious that teachers perceive conditions in their schools quite differently from the way in which their students perceive them. These differences between the responses of teachers and the responses of students are statistically significant in all schools except School D.

The extent of agreement or disagreement between teachers and students may be easily examined by referring to the tables in Appendix D. Some of the more general discrepancies will be outlined here.

Attitude to the School

Although most Indian students agreed that they enjoy coming to school, 40 per cent of the teachers perceived that Indian children do not enjoy coming to school.

Seventy-three per cent of the teachers agreed that Indian students would like to leave school as soon as possible, but only 16 per cent of the Indian students agreed

with the statement.

Student Relationships

Nearly all Indian children said that they like to play with white children, but thirty-four of the sixty teachers did not perceive this. Thirty-eight teachers were unaware that most white children like to play with Indian children.

None of the school staffs as groups could perceive accurately how the students felt about their inter-group associations at lunch and at other spare times.

All but three teachers agreed that Indian students would rather spend their time with other Indian students than with white students. Teachers in all schools were undecided whether or not Indian and white students often play together after school.

Student/Teacher Relationships

More than one-fifth of the teachers agreed that teachers often make Indian students feel bad in front of the class. Twenty-seven per cent agreed that teachers are not at all interested in the Indian way of life. Most teachers (92 per cent) thought that teachers really try to help Indian students, but 40 per cent agreed that some teachers dislike Indians very much.

They agreed with the students that teachers are not unfair to Indian students. However, 73 per cent of the

teachers thought that Indian students are lazy, and 18 per cent felt that teachers do not treat Indians the same as they treat white students.

Academic Problems

On no one item did teachers show general agreement with students. Although both Indian and white students agreed that Indian students speak the Indian language whenever they can, teachers showed no concensus of opinion, and twenty-four (40 per cent) disagreed with the statement. More than half the teachers believed that Indian students have trouble speaking English, which is the opposite to what both groups of students believed.

Seventy-eight per cent of the teachers thought that Indians feel that a lot of the things they learn at school are useless; but only 15 per cent of the Indians agreed with this.

About one-third of the teachers agreed that white children are smarter than Indian children. This coincided with what the Indian children themselves thought, but most white children held the opposite view.

Almost all of the teachers agreed with Item QT. 33, "Getting homework done is hard in Indian homes," but 77 per cent of the Indian students disagreed. However, in retrospect this item appears to have been badly worded, and it is

possible that students and teachers interpreted differently what were meant to be parallel items.

Parent Attitudes

Teachers and students agreed that Indian parents really want their children to come to school. Eighty per cent of the teachers agreed that teachers never have much to do with the parents of Indian children, but most Indian and white children saw things the other way. Two-fifths of the teachers thought that Indian parents avoided visiting the school, and nearly as many thought that the parents of white children do not like them to play with Indians.

Comparison of Student and Teacher Attitudes

Statistical comparisons were made of the responses of students and teachers on forty-two parallel items for each school.²

In Schools A, B and C the differences between the frequencies for teachers and the frequencies for students were statistically significant. Only in School D were the differences not statistically significant, although the frequencies showed the same trend.

It will be noted in the next Chapter that the teachers in School D were, on the average, the most sensitive to the perception of problems.

²See Table XIV, p. 212

III. SUMMARY

1. Over-all student attitudes to integration were similar in the four schools in the sample.
2. Over-all teacher attitudes to integration were similar in the four schools in the sample.
3. In three of the four schools in the sample Indian and white students had similar attitudes towards integration.
4. In three of the four schools in the sample teachers and students had significantly different attitudes towards integration.
5. On the whole, students tended to perceive conditions in their schools more favourably than teachers.
6. There was a lack of consensus amongst teachers on many matters pertaining to integration in their schools.

CHAPTER VI

TREATMENT OF THE DATA AND TESTING THE HYPOTHESES

I. . INTRODUCTION

Before the hypotheses could be tested, two questions had to be answered:

1. What problems associated with inter-group relations were revealed by the students' and teachers' responses to the questionnaires?

2. To what extent were the principals and teachers sensitive to the perception of problems in their schools?

The first question was answered in the preceding chapter. As assumed, problems were perceived to be present in integrated schools, arising directly from specific inter-group relationships.

The second question was partly answered in the preceding chapter. Taken as groups, teachers were sometimes sensitive, sometimes insensitive to the perception of problems in their schools, or at least, to the perception of the problems dealt with in the questionnaires.

The next step was to obtain indexes for individual teachers of their sensitivity to the perception of problems.

II. THE SENSITIVITY OF INDIVIDUAL TEACHERS TO THE PERCEPTION OF PROBLEMS

In testing the hypotheses, sensitivity was the criterion variable. Each teacher's responses were weighted and converted to an index using the methods described in Section II, Chapter IV.

The indexes for individual teachers by schools are listed in the Tables of Appendix F. As assumed, teachers varied widely in their sensitivity to the perception of problems. It should be remembered that low scores indicate high sensitivity and the higher the score, the lower the sensitivity.

The range, mean, and standard deviation for each school staff and for the total sample of teachers are given in Table III.

TABLE III
SENSITIVITY INDEX: DESCRIPTIVE STATISTICS
FOR FOUR SCHOOLS, SIXTY TEACHERS

	School A	School B	School C	School D	All Schools
N	15	22	12	11	60
Range	23-49	21-47	18-42	18-43	18-49
Mean	35.4	31.8	29.0	26.9	31.2
S.D.	8.85	7.03	8.45	8.42	8.33

The distribution of indexes of sensitivity for the sixty teachers is graphed as a histogram in Figure 2. This distribution shows some slight positive skewness.

The means for the schools varied from 35.4 in School A to 26.9 in School D. In order to test the significance of the differences amongst the means of the schools the teachers' indexes of sensitivity were subjected to a one-way analysis of variance, followed by a Newman-Keuls test of comparison between ordered means.¹ The only difference that was significant was that between the means of School A and School D ($p = .05$).

It will be remembered that it was only in School D that the modal responses of the teachers were not significantly different from the modal responses of the students.

There are several possible facts that might, singly or in combination, account for the greater sensitivity of teachers in School D. These reasons must be presented tentatively, because of the lack of significance, at the chosen level .05, of differences between School D and Schools B and C.

1. Of the four schools, D was the first to be integrated, A the last.

¹B.J. Winer, Statistical Principles in Experimental Design (New York: McGraw-Hill Book Company, Inc., 1962), pp. 86 and 101.

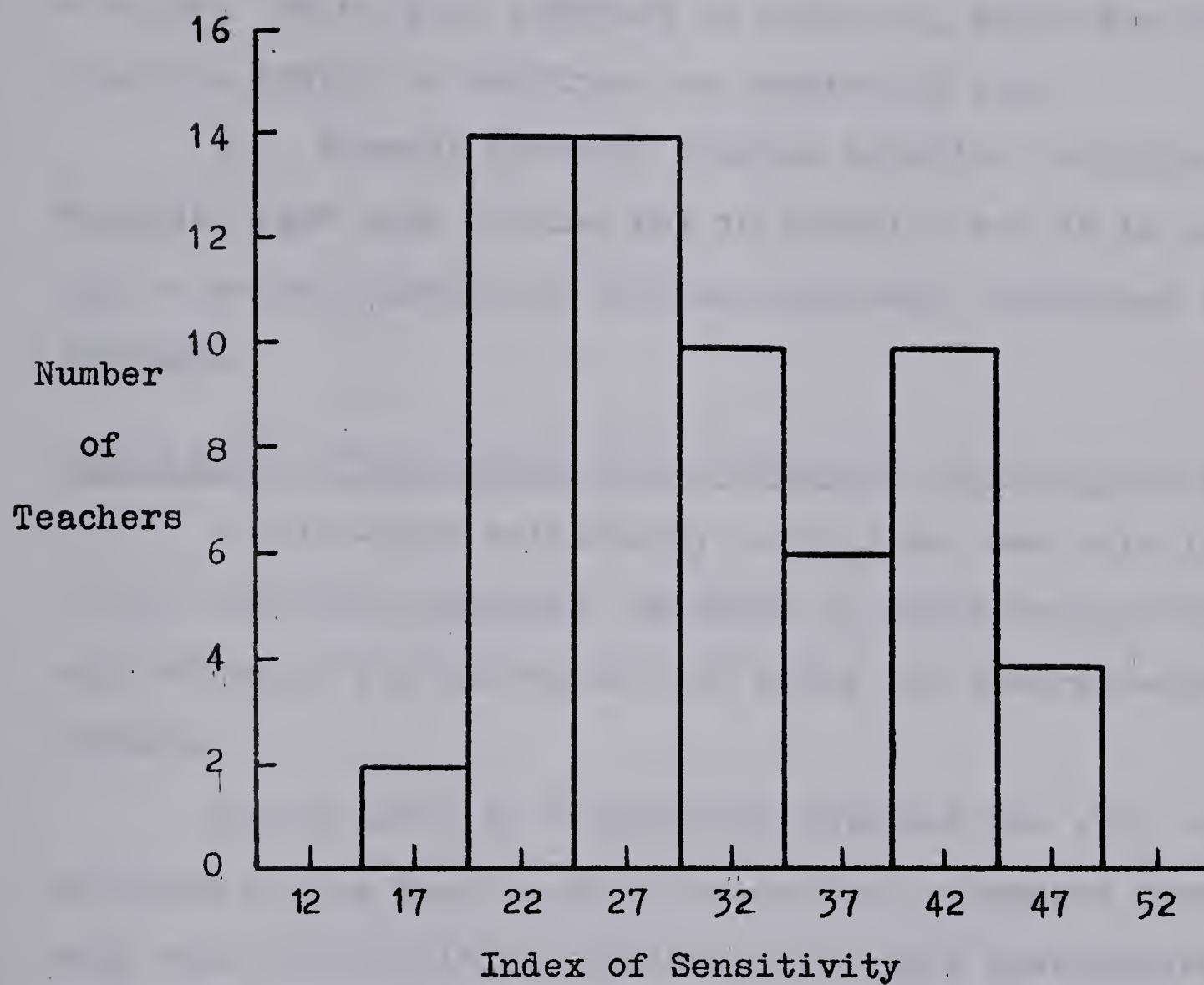


FIGURE 2

DISTRIBUTION OF INDEXES OF SENSITIVITY
FOR SIXTY TEACHERS

2. Members of the staff of School D included an American Indian teacher and a teacher who had completed a master's thesis concerning American Indians.

3. The Indian Reserve is adjacent to the town in which School D is located and the Indian people are highly visible; this is in contrast to School A, where the Indian children travel to and from the reserve by bus.

4. Several research studies relating to Indian students have been carried out in School D and it is assumed that a certain amount of feedback may have influenced the teachers.

Reliability of Responses to the Teachers' Questionnaire

A split-half reliability coefficient was calculated on the odd-even responses, weighted as described earlier, and estimated for the whole test using the Spearman-Brown formula.

The reliability coefficient obtained was .77, which, although not as high as might be desired, compares favourably with reliabilities obtained with other instruments of this type.

III. DOGMATISM

Teachers' scores on the Dogmatism Scale are given by schools in Appendix F. Low scores are taken to indicate

open-mindedness while high scores are taken to indicate closed-mindedness. In common with all attitude scales, the interpretation of an individual score must be carried out with caution; scores may safely be used to express relative amounts of the trait being measured but not absolute amounts.

The scale was scored 1, 2, 4, 5 from the Strongly Disagree response. Thus, a very open-minded teacher, by responding SD to all 20 items, would score 20. The very closed-minded teacher, responding SA to all 20 items, would score 100. All D or all A responses would give scores of 40 and 80 respectively. These scores may serve as reference points along the continuum from open-minded to closed-minded.

The range, mean, and standard deviation for each school staff and for the total sample of teachers are given in Table IV.

TABLE IV

DOGMATISM SCORES: DESCRIPTIVE STATISTICS
FOR FOUR SCHOOLS, SIXTY TEACHERS

	School A	School B	School C	School D	All Schools
N	15	22	12	11	60
Range	31-71	44-73	37-70	41-73	31-73
Mean	56.6	56.7	51.5	53.9	55.1
S.D.	10.60	7.90	8.79	10.51	9.23

A one-way analysis of variance was carried out with the teachers' dogmatism scores in order to determine the significance of the differences among means for the schools. None of the differences was significant.

The distribution of dogmatism scores for the sixty teachers is illustrated as Figure 3. No gross departure from normality is observable.

Reliability of Responses to the Dogmatism Scale

The split-half (odd-even) reliability coefficient was calculated to be .81. This may be compared with the reliabilities obtained by Rokeach of .68 to .93 for the forty-item scale, and by Troidahl and Powell of .79 for the twenty-item scale as used in this study.

IV. ETHNOCENTRISM

Teachers' scores on the Ethnocentrism Scale are given by schools in Appendix F. Low scores indicate anti-ethnocentricity and high scores indicate ethnocentricity. The scale was scored 1, 2, 4, 5 from the SD response. Thus, the very anti-ethnocentric teacher, responding SD to every item, would score 10. A highly ethnocentric teacher, responding SA to all items, would score 50. All D or all A responses would score 20 and 40 respectively. Again it should be stressed that the interpretation of an individual

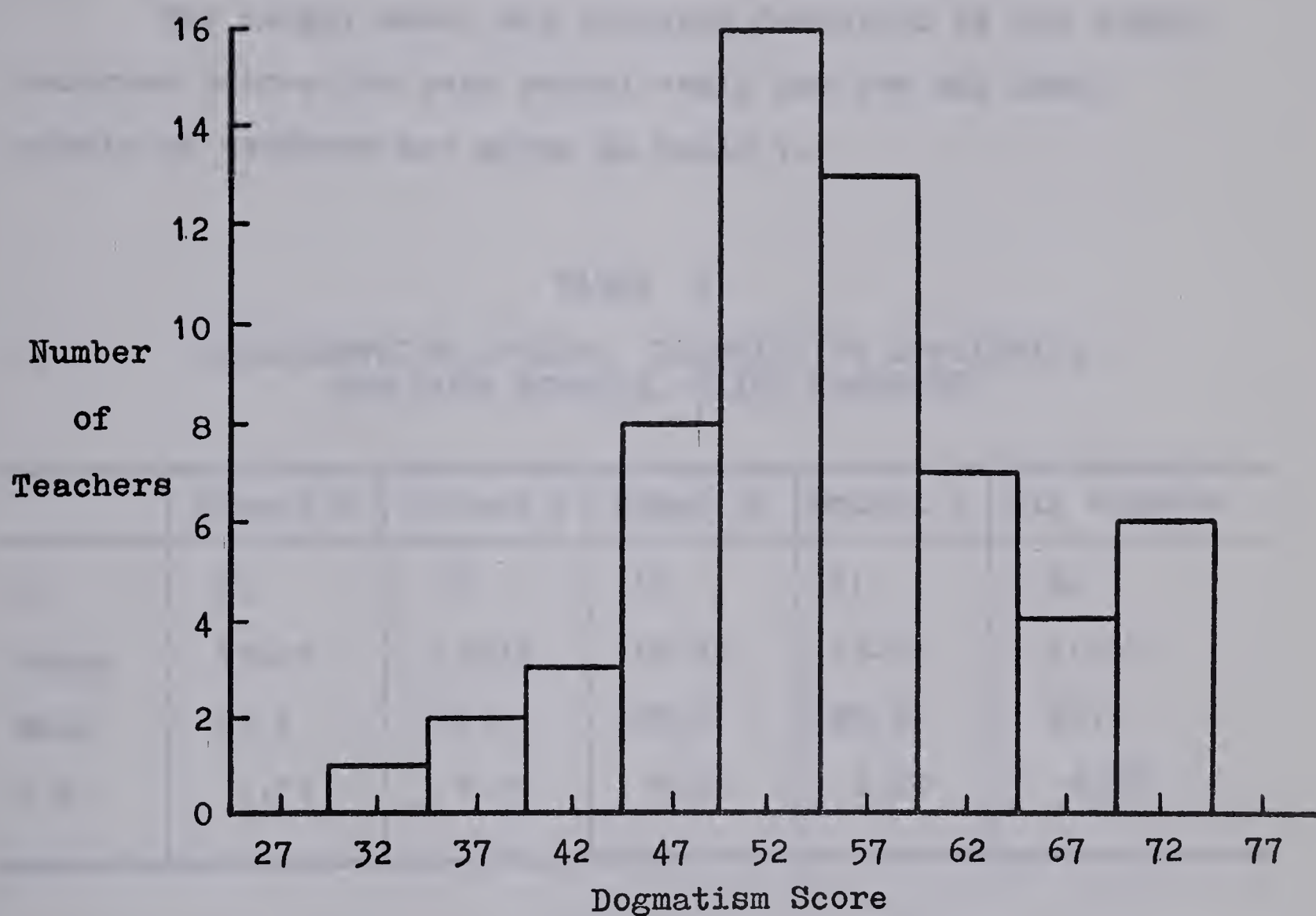


FIGURE 3

DISTRIBUTION OF DOGMATISM SCORES
FOR SIXTY TEACHERS

score is uncertain. While it is possible to say that a score of 30 is indicative of higher ethnocentric attitudes than a score of 20, the absolute meaning of a score in terms of ethnocentricity is impossible to define.

The range, mean, and standard deviation of the ethnocentrism scores for each school staff and for the total sample of teachers are given in Table V.

TABLE V

ETHNOCENTRISM SCORES: DESCRIPTIVE STATISTICS
FOR FOUR SCHOOLS, SIXTY TEACHERS

	School A	School B	School C	School D	All Schools
N	15	22	12	11	60
Range	13-29	11-32	16-35	13-27	11-35
Mean	23.1	22.4	22.9	20.6	22.4
S.D.	5.11	5.35	5.24	4.24	4.99

A one-way analysis of variance showed that there were no significant differences among the means of the four schools.

The distribution of ethnocentrism scores for the sixty teachers is illustrated in Figure 4. No gross departure from normality was apparent.

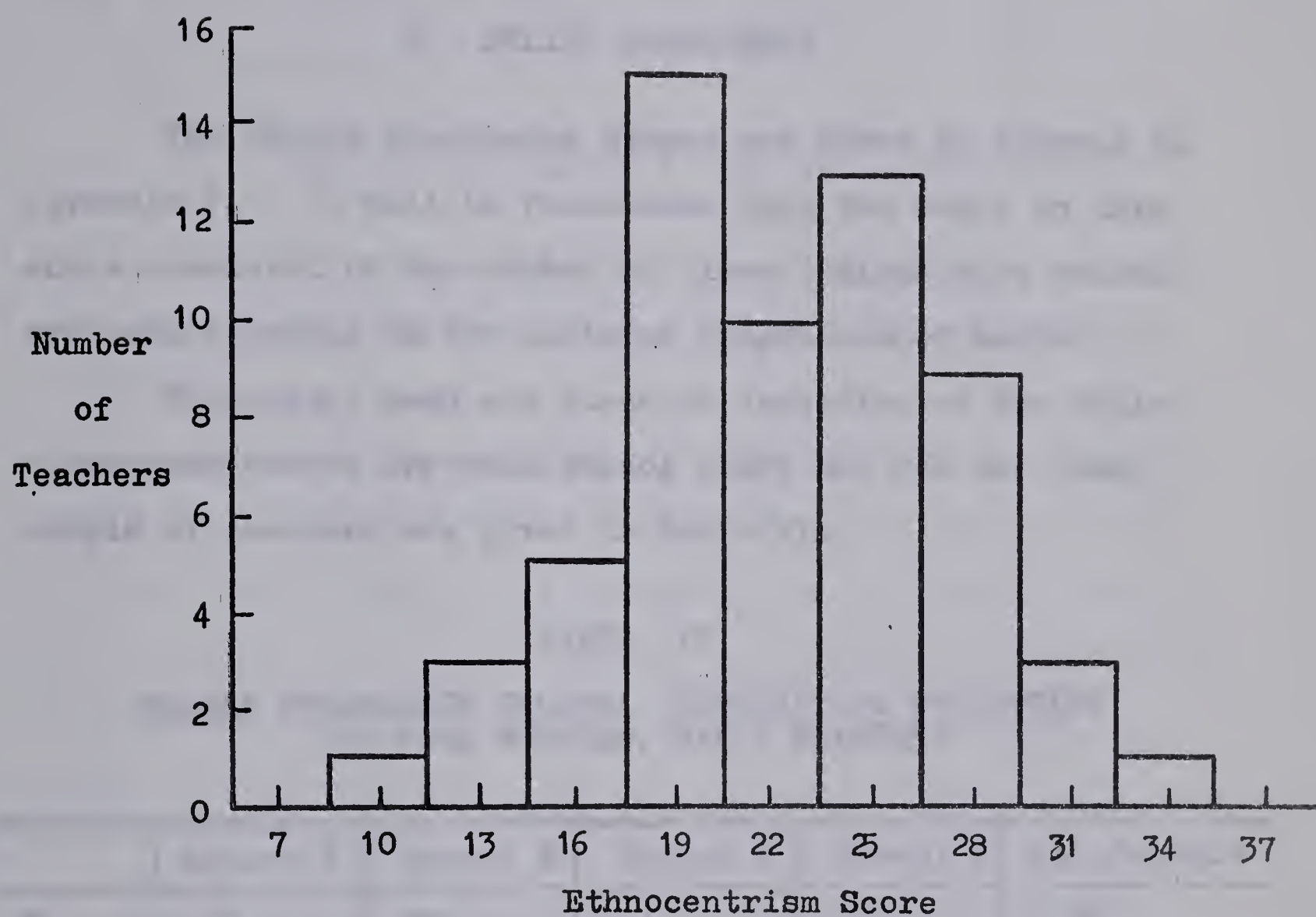


FIGURE 4

DISTRIBUTION OF ETHNOCENTRISM SCORES
FOR SIXTY TEACHERS

Reliability of Responses to the Ethnocentrism Scale

The split-half (odd-even) reliability coefficient was calculated to be .70. Levinson obtained reliabilities on his short-form scale of .65 to .91.

V. BELIEF CONGRUENCE

The Belief Congruence Scores are given by schools in Appendix F. It will be remembered that the score on this scale consisted of the number of times Indians were chosen over white people on the basis of congruence of belief.

The range, mean and standard deviation of the belief congruence scores for each school staff and for the total sample of teachers are given in Table VI.

TABLE VI

BELIEF CONGRUENCE SCORES: DESCRIPTIVE STATISTICS
FOR FOUR SCHOOLS, SIXTY TEACHERS

	School A	School B	School C	School D	All Schools
N	15	22	11	12	60
Range	6-10	4-10	6-10	4-10	4-10
Mean	8.6	8.9	8.7	8.6	8.7
S.D.	1.40	1.98	1.71	2.01	1.75

A one-way analysis of variance failed to reveal any statistically significant differences among the means of the

four schools.

The distribution of scores is graphed as Figure 5. The distribution is in the shape of a J-curve, which is evidence that there was a strong tendency for teachers to choose on the basis of belief congruence rather than on racial congruence.

VI. TESTING HYPOTHESES 1 (i), (ii), AND (iii)

Pearson product-moment correlation coefficients (r 's) were calculated in order to test the relationships hypothesized.

For fifty-eight degrees of freedom, r must be equal to or greater than 0.215 to be significantly greater than zero at the .05 level (one-tailed). In each test, the null hypothesis of no relationship (H_0) was assumed and the alternative hypothesis (H_1) accepted only when the obtained r was equal to or greater than 0.215.

Null Hypothesis 1 (i): There is no significant relationship between the dogmatism of a principal or teacher, as measured by the dogmatism scale, and his sensitivity to the perception of problems associated with inter-group relations in an integrated school.

The obtained correlation coefficient was +0.351.

The decision was made to reject H_0 ($\rho \leq 0$) and accept H_1 ($\rho > 0$).

Thus the hypothesis was accepted that a statistically

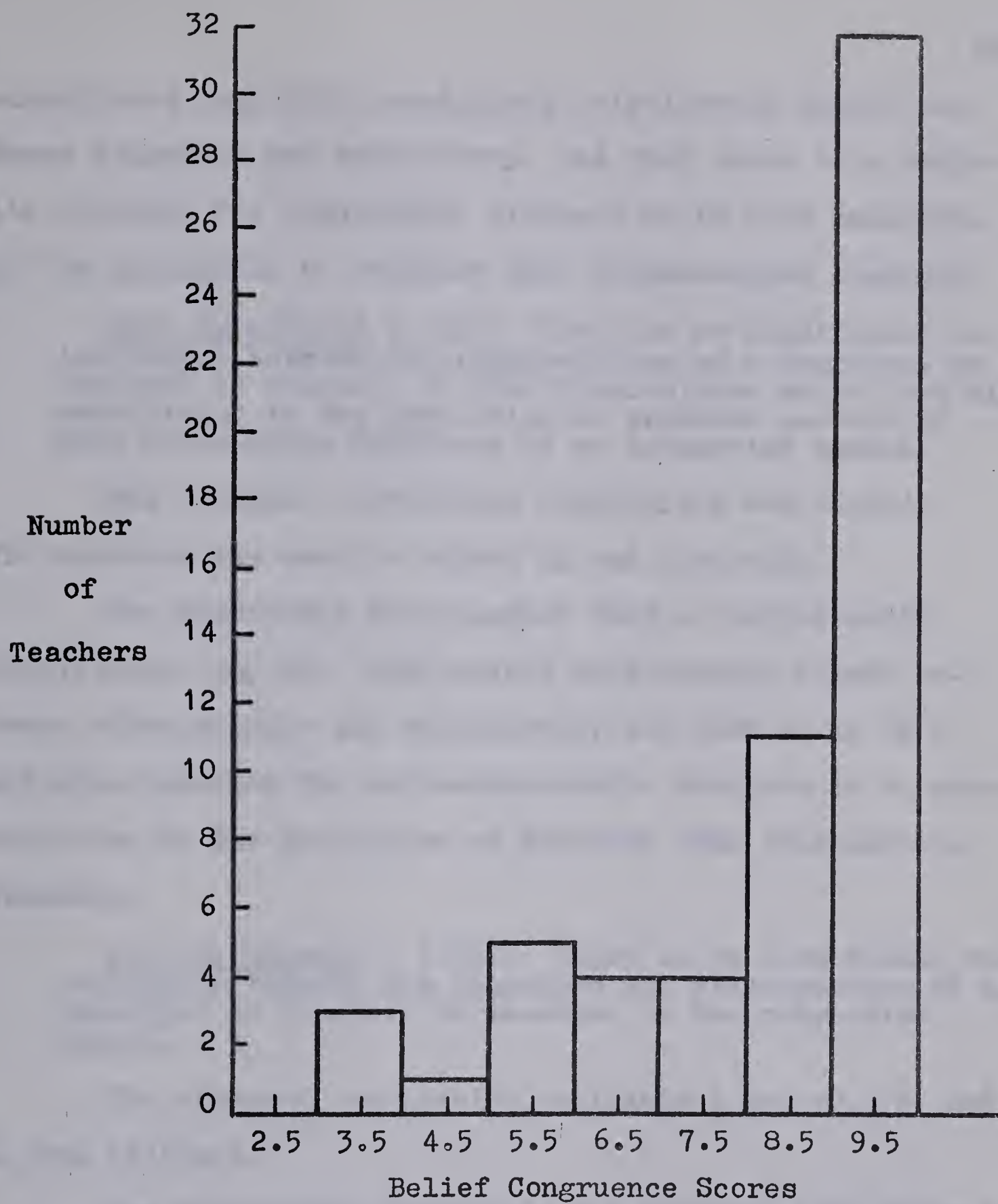


FIGURE 5

DISTRIBUTION OF SCORES FOR DISCRIMINATION
ON THE BASIS OF BELIEF CONGRUENCE
FOR SIXTY TEACHERS

significant ($p < .005$, one-tailed) relationship exists between dogmatism and sensitivity, and that there is a definite tendency for open-minded teachers to be more sensitive to the perception of problems than closed-minded teachers.

Null Hypothesis 1 (ii): There is no significant relationship between the ethnocentrism of a principal or teacher, as measured by the ethnocentrism scale, and his sensitivity to the perception of problems associated with inter-group relations in an integrated school.

The obtained correlation coefficient was $+0.644$.

The decision was made to reject H_0 and accept H_1 .

The hypothesis was accepted that a statistically significant ($p < .005$, one-tailed) relationship exists between ethnocentrism and sensitivity, and that there is a definite tendency for anti-ethnocentric teachers to be more sensitive to the perception of problems than ethnocentric teachers.

Null Hypothesis 1 (iii): There is no significant relationship between the dogmatism and ethnocentrism of a principal or teacher, as measured by the respective scales.

The obtained correlation coefficient was $+0.478$, and H_0 was rejected.

The alternative hypothesis was accepted that there is a significant relationship ($p < .005$, one-tailed) between dogmatism and ethnocentrism, and that teachers with open-minds tend to be anti-ethnocentric, while teachers with closed-minds tend to be ethnocentric.

VII. TESTING HYPOTHESES 2 (i), (ii), AND (iii)

The three research hypotheses involving the variable "discrimination on the basis of belief congruence" were null hypotheses; that is, no relationship was hypothesised between belief congruence and the other variables, sensitivity, dogmatism and ethnocentrism.

Because of the negatively skewed distribution of Belief Congruence Scores (a distribution that tends to support the hypotheses) the use of Pearson r 's to test the relationships was not entirely appropriate. Accordingly, a Spearman's Coefficient of Rank Correlation (Rho) was calculated for each of the associations being tested; but, because of the great number of tied ranks that would be found when correlating the scores of sixty teachers, coefficients were calculated school by school. No significant coefficients were obtained.

Only the Pearson r 's are reported below.

Null Hypothesis 2 (i): There is no significant relationship between a principal's or teacher's discrimination on the basis of belief congruence, as measured by the belief congruence scale, and his sensitivity to the perception of problems associated with inter-group relations in an integrated school.

The obtained correlation coefficient was $+0.036$ which is well below the value required for significance. H_0 was accepted.

Null Hypothesis 2 (ii): There is no significant relationship between discrimination on the basis of belief congruence, as measured by the belief congruence scale, and the dogmatism of a principal or teacher.

The obtained coefficient was -0.132 . H_0 was accepted.

Null Hypothesis 2 (iii): There is no significant relationship between discrimination on the basis of belief congruence, as measured by the belief congruence scale, and the ethnocentrism of a principal or teacher.

A coefficient of $+0.016$ was obtained, and H_0 was accepted.

The three research hypotheses concerning belief congruence were therefore accepted. It appeared to follow that teachers, irrespective of their dogmatic or ethnocentric attitudes, tended to accept Indians on the basis of perceived belief rather than race.

VIII. SUMMARY

All six research hypotheses were supported by the data. Significant relationships were obtained between dogmatism and sensitivity, ethnocentrism and sensitivity, and dogmatism and ethnocentrism, as hypothesized. No significant relationships were obtained between belief congruence and sensitivity, belief congruence and dogmatism, and belief congruence and ethnocentrism, as hypothesized.

With one exception, there were no differences of significance amongst the schools on any of the variables

tested. The one significant difference was in sensitivity between Schools A and D, and a tentative explanation was offered.

The reliability coefficients obtained for the teachers' responses to the Questionnaire Form QT, the Dogmatism Scale and the Ethnocentrism Scale compared favourably with coefficients obtained in similar research.

The theory outlined in Chapter II appeared to have been supported.

Conclusions and their implications, with recommendations for further research are presented in the concluding chapter.

CHAPTER VII

CONCLUSIONS AND IMPLICATIONS

I. SUMMARY

The purpose of this study was to investigate the relationships among several psychological variables and teachers' sensitivity to the perception of problems associated with inter-group relations in integrated schools.

Four Alberta public schools were selected on the basis of location and the number of Indian children attending Junior High School grades. The schools were located in two widely separated areas, and the Indian children belonged to two different Bands.

Questionnaires were completed by a total of 122 Indian students, 436 white students, and 60 teachers. Analysis of the questionnaire responses showed that attitudes towards integration were similar in all schools among students on the one hand, and teachers on the other, but that on the whole students tended to perceive conditions in their schools more favourably than teachers. There was a lack of consensus amongst teachers with regard to many of the questionnaire items.

The statistical results are summarized in Tables VII and VIII. There were no outstanding differences among the

TABLE VII
SUMMARY OF TEST RESULTS

School	Dir. of Modal Ques. Responses of Students			Sensitivity Index Means	Dogmatism Score Means	Ethno. Score Means	Belief Congruence Score Means
	+	-	?				
A	32	4	6	35.4	56.6	23.1	8.6
B	30	3	9	31.8	56.7	22.4	8.9
C	25	5	12	29.0	51.5	22.9	8.7
D	23	6	13	26.9*	53.9	20.6	8.6
ALL				31.2	55.1	22.3	8.7

*The only difference among schools that reached statistical significance ($p = .05$) was that between the means of Schools A and D on Sensitivity.

TABLE VIII
SUMMARY OF PEARSON CORRELATION COEFFICIENTS

	Sensitivity	Dogmatism	Ethno.	Belief Con.
Sensitivity	1.000	0.351	0.644	0.036
Dogmatism		1.000	0.478	-0.132
Ethnocentrism			1.000	0.016
Belief Congruence				1.000

questionnaire responses of the students of the four schools, taken as groups.

Among the means of teachers' indexes of sensitivity only the difference between the means for Schools A and D was statistically significant. There were no significant differences among the mean scores for teachers from the four schools in dogmatism, ethnocentrism, or belief congruence.

All six hypotheses were supported: relationships significantly greater than zero were established between dogmatism and sensitivity, ethnocentrism and sensitivity, and dogmatism and ethnocentrism; no relationship was established between belief congruence and any of sensitivity, dogmatism or ethnocentrism.

II. CONCLUSIONS AND IMPLICATIONS

It appears that certain conclusions may be made regarding the schools from which data were collected. Because the results in the four schools were so similar, it may be appropriate to generalize for all schools of the type selected; but in this chapter, conclusions are confined to the schools in the sample.

Educational Integration

Indian children are educated in provincial schools

under agreements made between local school boards and the Federal Indian Affairs Branch. As emphasized early in this study, physical entry of Indians into a school does not necessarily lead to true integration.

It may be concluded from this study that most teachers and the majority of Indian and white students support the policy of integration. There is a climate conducive to harmonious inter-group relations in the schools.

A school, of course, is not a social system isolated from the rest of society; conditions outside the school must inevitably influence conditions inside the school. Perhaps the differences in student responses obtained between Schools A and B (which are in the same part of Alberta) and Schools C and D¹ (which are in another part of Alberta), although not statistically significant, reflect some underlying differences in environmental conditions or the characteristics of the two Indian Bands. Schools C and D have been integrated twice as long as Schools A and B. If allowance could be made for the time factor, significant differences might become apparent, and the proximity of the Indian Reserve to the school, for instance, might be shown as a specific environmental influence upon conditions in the school.

¹See Table VII

The question of the relative importance of influences from outside and inside the school is an interesting one that requires research. It is generally assumed (as it was in this study) that the teachers are a major determinant of behaviour in a school, but there is little research evidence to support this assumption.

The results of this study, which tend to show that some teachers are insensitive to what is happening in their schools, seem to indicate that the potential influence of teachers is not being used.

Integration of Canadian Indian children into provincial schools might proceed more rapidly and more effectively if teachers were more sensitive to the perception of problems in their schools.

Prejudice

Few teachers appear to have prejudiced attitudes. There is some evidence, however, to indicate that a minority of white students are prejudiced against Indians and that a slightly larger minority of Indian students are prejudiced against whites.

Prejudice is learned behaviour. Children may acquire prejudiced attitudes from their parents, teachers and friends, or through books, movies, television, and other mass media. Sometimes the "teaching" of prejudiced

behaviour is deliberate, but mostly it is informal and incidental.²

If prejudice is learned behaviour, it may be unlearned.

Have the schools been engaged in organized attempts at inter-cultural education aimed at reducing prejudice? If diagnosis is an essential first step in remedial teaching, the preceding question must be given a negative answer, because the lack of concensus amongst school staffs on important problems of integration suggests that no such diagnosis has been attempted.

Discrimination

Teachers do not deliberately discriminate against Indian students, nor do students discriminate against each other to any great extent. To be labelled as discriminatory, actions must be "attributable to prejudiced attitudes that are manifested in differential treatment of out-groups identified by criteria resting upon invidious comparisons".³

²For a clear, dispassionate analysis of the factors which contribute to prejudice, the ways in which children learn prejudice, and the things that can be done so as to reduce and prevent prejudice in children, see: Kenneth B. Clark, Prejudice and Your Child (Boston: Beacon Press, 1963).

³C. Arnold Anderson and Philip J. Foster, "Discrimination and Inequality in Education," Sociology of Education, XXXVIII (Fall, 1964), p. 1.

The data do not suggest attitudes based upon "invidious comparisons."

Segregation

In the schools visited in the course of this study, Indian children were interspersed throughout the classes in the schools. Although both Indian and white students agreed that they did not mind sitting next to one another in class, more often than not the Indian students were observed to be sitting in clusters.

The questionnaire responses also suggest a certain amount of segregation in the school grounds; some of this is self-segregation, but it should be noted that more white children (60 per cent) than Indian children (44 per cent) say that they would rather spend their time with their own group members than with members of the other group.

Schools should develop positive procedures for ensuring a high level of interaction between Indian and white students.

Academic Problems

It was shown in Chapter V that on no one item concerning academic problems did the teachers show general agreement with students. Moreover, in eleven out of the twenty comparisons made (five items in each of four schools),

school staffs showed no general agreement amongst themselves.

In some schools, teachers did not realize, or had given little thought to, the tenacity with which Indian children cling to their own language. Where English is not the language of the home, the teaching of English requires specialized methods. Teachers should be aware of this, and be prepared to adopt such special methods.

The majority of teachers perceived that Indians feel that a lot of the things they learn at school are useless; but only a small proportion of Indian students actually felt this way. What are the implications of this misperception for what goes on in the classroom? It may be that teachers consciously or unconsciously adopt a negative attitude towards Indian students, just as they might with any student who, they perceived, considered much of his school work to be a waste of time.

A majority of teachers also wrongly perceived that Indian children want to leave school as soon as possible, just as Indian students have done in the past. What are the implications of this misperception for the amount of devotion, enthusiasm and effort that teachers put into upgrading the educational levels of Indian students? Teachers who believe this might become discouraged by the expectation that their efforts would be thwarted when an Indian child reached the legal school leaving age.

The majority of teachers agreed that when Indian children attend a non-Indian school they must be prepared to cope with the provincial curriculum without any changes or allowances. The item was deliberately made exclusive; nevertheless, three-quarters of the teachers agreed with it.

It may be that teachers interpret "integration" to mean "treating both groups alike." This attitude may be socially desirable but not educationally desirable. This is not to suggest that Indians should be treated as a-typical children (although to some extent, with their different language and cultural backgrounds, they are a-typical); this is merely to suggest that in order to cater for individual differences, no children should be treated exactly alike.

When Indian children enter a public school they are likely, in comparison with their white contemporaries, to be culturally and educationally deprived. The school curriculum should be adapted for several reasons: to meet the special needs of the children; to ensure the possibility of successful learning taking place by meeting the starting level of the children; and to provide some of the ideas and experiences that might be missing from their pre-school and out-of-school life.

Any adaptation should take into account and make use of the unique cultural contributions available from the Indian people themselves.

Special training in teaching methods is highly desirable but not necessary for integrated schools; those methods which facilitate orderly and unbroken development and allow for individual differences among learners are appropriate. Smaller-than-normal classes, methods of grouping, continuous progress plans, or non-grading schemes are organizational patterns worth considering.

Teachers' Perceptions

Almost all teachers in these schools favoured integration; they tried to help Indian students; they were perceived by students as treating Indian children fairly; they were not openly prejudiced against Indians; and they did not discriminate against Indians.

However, as shown by the data, the teachers frequently perceived conditions in their schools differently from the way in which the Indian and/or white students perceived the same conditions. From the relationships established in testing hypotheses 1 (i) and 1 (ii) it may be concluded that two of the psychological variables that affect a teacher's perceptual set are dogmatism and ethnocentrism (as defined). Open-minded teachers tend to be sensitive to the perception of problems; at the other end of the continuum, closed-minded teachers tend to be less sensitive to the perception of problems. Anti-ethnocentric teachers tend to be

sensitive to the perception of problems; at the other end of the continuum, ethnocentric teachers tend to be less sensitive to the perception of problems.

It follows that, other things being equal, the teachers most likely to be effective in an integrated school are the open-minded, anti-ethnocentric teachers.

A lack of relationship between discrimination on the basis of belief congruence and each of sensitivity, dogmatism and ethnocentrism was established in testing hypotheses 2 (i), (ii) and (iii). From this it may be concluded that teachers, whether they are open- or closed-minded, anti-ethnocentric or ethnocentric, tend to accept or reject Indians on the basis of perceived similarity of beliefs rather than on the basis of race.

Although this conclusion adds support to the findings of previous investigators (supra, pp. 28-32) the implications are not clear. What beliefs are salient? Obvious ones are the middle-class attitudes towards cleanliness, dress, manners, morality, perseverance, willingness to work, and so on. But similarity of belief has to be perceived to have any effect. Teachers, this study has shown, do not always perceive such similarity even when it is present. This suggests a lack of effective communication between teachers and Indian students. It is likely that this lack of

communication extends to the Indian parents.

If the tendency to discriminate on the basis of perceived congruency of belief is to be an effective force in improving inter-group relations then opportunities must be organized for regular and meaningful communication between groups.

This leads to a consideration of the role of the principal of an integrated school and the administration of such a school.

School Administration

Responses were obtained from the principals of the four schools included in the sample, but to respect the promised anonymity their responses were not treated separately. No conclusions may therefore be offered regarding the administration of the schools in the study.

Certain implications of importance to school administrators may be referred to, however.

Inter-group relations. The organization and maintenance of effective means of communication between groups such as teachers and Indian parents is the responsibility of the principal of the school. The principal who would be most likely to recognize this responsibility would be one who was sensitive to the perception of problems in his school. Of course, having recognized his responsibility,

the principal must be prepared to act. School administrators have been criticized for their unwillingness to take dynamic, positive action in order to carry out their responsibilities. Schools tend to follow existing community prejudices and attitudes rather than to take the lead in developing improved inter-group relations.

Experience has shown that leaders who control the operating practices of institutions can, if they are willing to try, establish sound inter-group policies within a wide range of community customs. Principals in charge of integrated schools should institute regular and clearly-understood procedures for the improvement of inter-group relations between Indian and white students, between students and teachers, and between parents and teachers. Deliberate and determined efforts should be made to involve Indian students and parents in the social activities and lay organizations connected with the school.

Selection, recruitment, and placement. This study has shown that the less dogmatic, less ethnocentric teacher will tend to be more sensitive to the perception of problems than the dogmatic, ethnocentric teacher. It was assumed that the sensitive teacher would be the more effective teacher in an integrated school.

The possibility of selecting teachers for integrated schools suggests itself. Could the scales used in this

study be used in the process of selection? Unfortunately, the predictive powers of the Dogmatism and Ethnocentrism Scales are not high enough to make them suitable for use as anything but a coarse screen; but perhaps a coarse screen is better than none. While it may not be possible to subject experienced teachers to such testing before employing them, it would be appropriate in the selection of beginning teachers who had recently graduated from university. During the interview, the applicant could be asked to respond to a copy of Section B of the teachers' instrument used in this study, which consists of the D-scale and E-scale. This would take only a few minutes. The applicants with the lowest scores would be selected, other things being equal.

In any case, whether the tests are actually used or not, an interviewer should recognize that integrated schools require selected teachers, and that in making the selection attitudes are worth considering along with qualifications.

Within an integrated school, an observant principal will place the most sensitive teachers where they can have the greatest beneficial effects upon inter-group relations.

Orientation of teachers. Administrators should ensure that all teachers new to integrated schools are adequately introduced to the cross-cultural situation and

sensitized to the socio-cultural differences that will be present in their classrooms.

In-service training. Teachers who work in integrated schools should be encouraged to include sociology and anthropology courses in their continuing education.

A professional library of books pertaining to cross-cultural education and inter-group relations should be available for the use of teachers.

Regular staff-meetings and specially organized workshops should be the source of ever-increasing knowledge and understanding of what is happening in the school and how conditions might be improved. Although inter-group differences will tend to dominate such discussions, inter-group similarities should also be emphasized because the more the teachers perceive similarities in the beliefs and attitudes of the Indian children the more they will tend to accept them.

School organization. The integrated school should be organized for instruction in order to cater for individual differences in a way that will not discriminate against Indian students. Any scheme introduced (such as non-grading, a continuous progress plan, or a method of grouping) should be evaluated carefully to ensure that it does not result in segregation of groups along racial lines.

III. CONCLUSION

A study such as this usually raises more questions than it answers, and the present one is no exception.

What are the relationships between the sensitivity of teachers to the perception of problems and such variables as age, sex, length and type of training, and experience?

What effect, if any, do inter-group relations have upon the educational output of a school?

What differences in integrated schools, if any, may be attributed to the influence of different types of principals?

What effect does time have on conditions in integrated schools? Do conditions inevitably improve? Is integration "just a matter of time" as many people say?

Interesting as these questions are, teachers cannot wait for answers; enough is known now to make the schools blameworthy if educational integration does not achieve its full potential.

School administrators who have responsibility for promoting and effecting the educational integration of Canadian Indian children should take positive action to make their schools dynamic, progressive institutions working at the forefront of the search for equality of educational and social opportunity for all.

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APPENDIX A

FORM QI

QUESTIONNAIRE FOR INDIAN STUDENTS

STUDENTS' QUESTIONNAIREFORM QI

Please do not open this questionnaire until you are told to do so.

Follow the instructions while they are read aloud.

Instructions

This questionnaire contains a number of statements that have been made about integrated schools.

You will agree with some of the statements and disagree with others. There are no right or wrong answers. Whatever you think about the statements, many others will think the same. As your name is not on the questionnaire, nobody will know what your answers are, so you may answer just as you believe.

1. Read each item carefully but quickly.

2. Decide whether you agree or disagree with the statement, and how strongly you feel, then draw a circle around the right letter or letters to show this.

SA = Strongly Agree

A = Agree

D = Disagree

SD = Strongly Disagree

3. Do every one of the items, working as quickly as you can.

THE HISTORY OF THE

REIGN OF

THE GREAT KING OF GREAT BRITAIN

BY THE REV. J. H. BURTON

IN THREE VOLUMES. VOL. I.

LONDON: 1845.

PRINTED BY J. H. BURTON, 10, ST. MARTIN'S LANE.

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THE HISTORY OF THE REIGN OF

THE GREAT KING OF GREAT BRITAIN

SA = Strongly Agree A = Agree D = Disagree SD = Strongly Disagree

1. Indian and white students like each other better because they come to the same school. SA A D SD
2. My parents really want me to come to school. SA A D SD
3. I like to play with white kids. SA A D SD
4. Teachers often make me feel bad in front of the class. SA A D SD
5. I do not mind sitting next to white students in class. SA A D SD
6. There are well-known gangs of white boys at school. SA A D SD
7. I speak the Indian language whenever I can. SA A D SD
8. At lunch and at other spare times Indian and white students get together. SA A D SD
9. My parents will not come to the school for any reason if they can help it. SA A D SD
10. I enjoy coming to school. SA A D SD
11. Teachers are not at all interested in the Indian way of life. SA A D SD
12. I think I would be happier in a school attended only by Indian students. SA A D SD
13. I have never really felt welcome at school parties. SA A D SD
14. The parents of white children do not like them to play with Indians. SA A D SD
15. Many white kids treat us like wild west Indians. SA A D SD
16. I have trouble speaking English. SA A D SD
17. Teachers really try to help Indian students. SA A D SD
18. A lot of the things I learn at school are useless. SA A D SD

Please turn over the page and continue.

SA = Strongly Agree A = Agree D = Disagree SD = Strongly Disagree

- | | | | | | |
|-----|--|----|---|---|----|
| 19. | From what I have seen, white kids are smarter than Indian kids. | SA | A | D | SD |
| 20. | If ever I have the chance to get a white kid into trouble I try to do it. | SA | A | D | SD |
| 21. | White gangs and Indian gangs sometimes fight each other. | SA | A | D | SD |
| 22. | No matter how I behave, I am not accepted as an equal by white students. | SA | A | D | SD |
| 23. | Disturbances in the classroom are often caused by trouble between Indian and white children. | SA | A | D | SD |
| 24. | I have gone to parties at the homes of white children. | SA | A | D | SD |
| 25. | White kids say nasty things about Indians. | SA | A | D | SD |
| 26. | Teachers never have much to do with parents of Indian children. | SA | A | D | SD |
| 27. | Some teachers dislike Indians very much. | SA | A | D | SD |
| 28. | I would rather spend my time with other Indian students than with white students. | SA | A | D | SD |
| 29. | Getting homework done is hard in my home. | SA | A | D | SD |
| 30. | Teachers are unfair to Indian students. | SA | A | D | SD |
| 31. | I often play after school with white kids. | SA | A | D | SD |
| 32. | I am interested in the same things as white kids. | SA | A | D | SD |
| 33. | I think that white children have better clothes than Indian children. | SA | A | D | SD |
| 34. | Teachers think that Indian students are lazy. | SA | A | D | SD |
| 35. | I feel that teachers do not treat Indian kids the same as they treat white kids. | SA | A | D | SD |
| 36. | I would like to leave school as soon as possible, just as Indian students have done in the past. | SA | A | D | SD |

Please look back to make sure that you have answered every item.

APPENDIX B

FORM QW

QUESTIONNAIRE FOR WHITE STUDENTS

STUDENTS' QUESTIONNAIREFORM QW

Please do not open this questionnaire until you are told to do so.

Follow the instructions while they are read aloud.

Instructions

This questionnaire contains a number of statements that have been made about integrated schools.

You will agree with some of the statements and disagree with others. There are no right or wrong answers. Whatever you think about the statements, many others will think the same. As your name is not on the questionnaire, nobody will know what your answers are, so you may answer as you believe.

1. Read each item carefully but quickly.
2. Decide whether you agree or disagree with the statement, and how strongly you feel, then draw a circle around the right letter or letters to show this.

SA = Strongly Agree

A = Agree

D = Disagree

SD = Strongly Disagree

3. Do every one of the items, working as quickly as you can.

Introduction

The purpose of this study is to investigate the effects of the proposed system on the performance of the system. The results of the study are presented in the following sections.

Methodology

The study was conducted using a controlled experiment. The participants were divided into two groups: the control group and the experimental group. The control group used the standard system, while the experimental group used the proposed system. The results of the experiment are presented in the following sections.

The results of the experiment show that the proposed system significantly improves the performance of the system. The experimental group performed better than the control group in all measured metrics.

Conclusion

The study concludes that the proposed system is effective in improving the performance of the system. The results of the study are presented in the following sections.

SA = Strongly Agree A = Agree D = Disagree SD = Strongly Disagree

- | | | | | |
|---|----|---|---|----|
| 1. Indian and white students like each other better because they come to the same school. | SA | A | D | SD |
| 2. My parents really want me to come to school. | SA | A | D | SD |
| 3. I like to play with Indian kids. | SA | A | D | SD |
| 4. Teachers often make me feel bad in front of the class. | SA | A | D | SD |
| 5. I do not mind sitting next to Indian students in class. | SA | A | D | SD |
| 6. There are well-known gangs of Indian boys at school. | SA | A | D | SD |
| 7. Indian students speak the Indian language whenever they can. | SA | A | D | SD |
| 8. At lunch and at other spare times Indian and white students get together. | SA | A | D | SD |
| 9. My parents will not come to the school for any reason if they can help it. | SA | A | D | SD |
| 10. I enjoy coming to school. | SA | A | D | SD |
| 11. Teachers are not at all interested in the Indian way of life. | SA | A | D | SD |
| 12. I think I would be happier in a school attended only by white students. | SA | A | D | SD |
| 13. I don't think Indian students are really welcome at school parties. | SA | A | D | SD |
| 14. My parents do not like me to play with Indians. | SA | A | D | SD |
| 15. Many white students treat Indian kids like wild west Indians. | SA | A | D | SD |
| 16. Indian students have trouble speaking English. | SA | A | D | SD |
| 17. Teachers really try to help Indian students. | SA | A | D | SD |
| 18. A lot of the things I learn at school are useless. | SA | A | D | SD |

Please turn over the page and continue.

SA = Strongly Agree A = Agree D = Disagree SD = Strongly Disagree

- | | | | | | |
|-----|--|----|---|---|----|
| 19. | From what I have seen, white kids are smarter than Indian kids. | SA | A | D | SD |
| 20. | If ever I have the chance to get an Indian kid into trouble I try to do it. | SA | A | D | SD |
| 21. | White gangs and Indian gangs sometimes fight each other. | SA | A | D | SD |
| 22. | No matter how they behave, Indian students are not accepted as equals by white students. | SA | A | D | SD |
| 23. | Disturbances in the classroom are often caused by trouble between Indian and white children. | SA | A | D | SD |
| 24. | I have gone to parties at the homes of Indian children. | SA | A | D | SD |
| 25. | Indian kids say nasty things about whites. | SA | A | D | SD |
| 26. | Teachers never have much to do with parents of Indian children. | SA | A | D | SD |
| 27. | Some teachers dislike Indians very much. | SA | A | D | SD |
| 28. | I would rather spend my time with other white students than with Indian students. | SA | A | D | SD |
| 29. | Getting homework done is hard in my home. | SA | A | D | SD |
| 30. | Teachers are unfair to Indian students. | SA | A | D | SD |
| 31. | I often play after school with Indian kids. | SA | A | D | SD |
| 32. | I am interested in the same things as Indian kids. | SA | A | D | SD |
| 33. | I think that white children have better clothes than Indian children. | SA | A | D | SD |
| 34. | Teachers think that Indian students are lazy. | SA | A | D | SD |
| 35. | I feel that teachers do not treat Indian kids the same as they treat white kids. | SA | A | D | SD |

Please look back to make sure that you have answered every item.

APPENDIX C

TEACHERS' QUESTIONNAIRE

SECTION A: FORM QT

SECTION B: DOGMATISM AND
ETHNOCENTRISM SCALES

SECTION C: BELIEF CONGRUENCE
SCALE

TEACHERS' QUESTIONNAIRESECTION A

Please do not open this questionnaire until you are asked to do so.

Follow the instructions while they are read aloud.

Instructions

Section A of this questionnaire contains a number of statements that have been made about integrated schools.

You will agree with some of the statements and disagree with others. There are no right or wrong answers. Whatever you think about the statements, many others will think the same. As your name is not on the questionnaire, nobody will know what your answers are, so you may answer as you believe.

1. Read each item carefully but quickly.
2. Decide whether you agree or disagree with the statement, and how strongly you feel, then draw a circle around the right letter or letters to show this.

SA = Strongly Agree

A = Agree

D = Disagree

SD = Strongly Disagree

3. Do every one of the items, working as quickly as you can.

SA = Strongly Agree A = Agree D = Disagree SD = Strongly Disagree

- | | | | | | |
|-----|--|----|---|---|----|
| 1. | There are no problems of integration in this school. | SA | A | D | SD |
| 2. | Indian and white students like each other better because they come to the same school. | SA | A | D | SD |
| 3. | Indian parents really want their children to come to school. | SA | A | D | SD |
| 4. | Indian children like to play with white children. | SA | A | D | SD |
| 5. | Teachers often make Indian students feel bad in front of the class. | SA | A | D | SD |
| 6. | Indian students do not mind sitting next to white students in class. | SA | A | D | SD |
| 7. | Gangs in the school are formed along racial lines. | SA | A | D | SD |
| 8. | Indian students speak the Indian language whenever they can. | SA | A | D | SD |
| 9. | If ever a white student has the chance to get an Indian student into trouble he or she tries to do it. | SA | A | D | SD |
| 10. | At lunch and at other spare times Indian and white students get together. | SA | A | D | SD |
| 11. | Indian parents will not come to the school for any reason if they can help it. | SA | A | D | SD |
| 12. | Indian children enjoy coming to school. | SA | A | D | SD |
| 13. | Teachers are not at all interested in the Indian way of life. | SA | A | D | SD |
| 14. | I think that Indian students would be happier in a school attended only by Indian students. | SA | A | D | SD |
| 15. | I don't think Indian students are really welcome at school parties. | SA | A | D | SD |
| 16. | The parents of white children do not like them to play with Indians. | SA | A | D | SD |

SA = Strongly Agree A = Agree D = Disagree SD = Strongly Disagree

- | | | | | | |
|-----|--|----|---|---|----|
| 17. | Many white students treat Indian students like wild west Indians. | SA | A | D | SD |
| 18. | Indian students have trouble speaking English. | SA | A | D | SD |
| 19. | Teachers really try to help Indian students. | SA | A | D | SD |
| 20. | White students would rather spend their time with other whites than with Indian students. | SA | A | D | SD |
| 21. | Indians feel that a lot of the things they learn at school are useless. | SA | A | D | SD |
| 22. | From what I have seen, white children are smarter than Indian children. | SA | A | D | SD |
| 23. | If ever an Indian student has the chance to get a white student into trouble he or she tries to do it. | SA | A | D | SD |
| 24. | White gangs and Indian gangs sometimes fight each other. | SA | A | D | SD |
| 25. | No matter how they behave, Indian students are not accepted as equals by white students. | SA | A | D | SD |
| 26. | Disturbances in the classroom are often caused by trouble between Indian and white children. | SA | A | D | SD |
| 27. | Indian and white children attend parties at each others homes. | SA | A | D | SD |
| 28. | White children say nasty things about Indians. | SA | A | D | SD |
| 29. | Teachers never have much to do with the parents of Indian children. | SA | A | D | SD |
| 30. | Some teachers dislike Indians very much. | SA | A | D | SD |
| 31. | Indian students would rather spend their time with other Indians than with white students. | SA | A | D | SD |
| 32. | I think that white students would be happier in a school attended only by white students. | SA | A | D | SD |
| 33. | Getting homework done is hard in Indian homes. | SA | A | D | SD |

SA = Strongly Agree A = Agree D = Disagree SD = Strongly Disagree

- | | | | | | |
|-----|---|----|---|---|----|
| 34. | White students do not mind sitting next to Indian students in class. | SA | A | D | SD |
| 35. | Teachers are unfair to Indian students. | SA | A | D | SD |
| 36. | Indian and white students often play together after school. | SA | A | D | SD |
| 37. | On the whole Indian and white students are interested in the same things. | SA | A | D | SD |
| 38. | White children like to play with Indian children. | SA | A | D | SD |
| 39. | I think that white children have better clothes than Indian children. | SA | A | D | SD |
| 40. | Teachers think that Indian students are lazy. | SA | A | D | SD |
| 41. | Indian children say nasty things about whites. | SA | A | D | SD |
| 42. | I feel that teachers do not treat Indians the same as they treat white students. | SA | A | D | SD |
| 43. | Indian students would like to leave school as soon as possible, just as Indian students have done in the past. | SA | A | D | SD |
| 44. | When Indian children attend a non-Indian school they must be prepared to cope with the provincial curriculum without any changes or allowances. | SA | A | D | SD |
| 45. | I avoid reprimanding Indian students if I can so that I cannot be accused of being prejudiced against them. | SA | A | D | SD |
| 46. | There is little hope of improving the Indians, because their major defects are in their blood. | SA | A | D | SD |
| 47. | Indians are morally inferior to white people. | SA | A | D | SD |
| 48. | The results of intelligence testing prove that Indian children are inherently inferior to white children. | SA | A | D | SD |
| 49. | I don't see that any special training about Indians could have enabled me to teach any better in this school. | SA | A | D | SD |
| 50. | Integrated education was worth a try, but it would be better all-round if Indian students went back to Indian schools. | SA | A | D | SD |

Please look back to make sure that you have answered every item.

SECTION B

Below are a number of commonly expressed opinions. You will agree with some and disagree with others. Please respond the same way as for Section A.

- | | | | | | |
|-----|---|----|---|---|----|
| 1. | In this complicated world of ours the only way we can know what's going on is to rely on leaders or experts who can be trusted. | SA | A | D | SD |
| 2. | My blood boils whenever a person stubbornly refuses to admit he's wrong. | SA | A | D | SD |
| 3. | Indians have their rights, but it is best to keep them in their own reserves and schools and to prevent too much contact with whites. | SA | A | D | SD |
| 4. | There are two kinds of people in this world: those who are for the truth and those who are against the truth. | SA | A | D | SD |
| 5. | Most people just don't know what's good for them. | SA | A | D | SD |
| 6. | The worst danger to the Canadian way of life during the last 50 years has come from foreign ideas and agitators. | SA | A | D | SD |
| 7. | Of all the different philosophies which exist in this world there is probably only one which is correct. | SA | A | D | SD |
| 8. | The highest form of government is a democracy and the highest form of democracy is a government run by those who are most intelligent. | SA | A | D | SD |
| 9. | It would be a mistake to have Indians for foremen and leaders over whites. | SA | A | D | SD |
| 10. | The main thing in life is for a person to want to do something important. | SA | A | D | SD |
| 11. | I'd like it if I could find someone who would tell me how to solve my personal problems. | SA | A | D | SD |
| 12. | To end prejudice against Indians, the first step is for the Indians to try sincerely to get rid of their harmful and irritating faults. | SA | A | D | SD |
| 13. | Most of the ideas which get printed nowadays aren't worth the paper they are printed on. | SA | A | D | SD |
| 14. | Man on his own is a helpless and miserable creature. | SA | A | D | SD |
| 15. | I can hardly imagine myself marrying an Indian. | SA | A | D | SD |

16. It is only when a person devotes himself to an ideal or cause that life becomes meaningful. SA A D SD
17. Most people just don't give a "damn" for others. SA A D SD
18. If Indians live poorly, it's mainly because they are naturally lazy, ignorant, and without self control. SA A D SD
19. To compromise with our political opponents is dangerous because it usually leads to the betrayal of our own side. SA A D SD
20. It is often desirable to reserve judgment about what's going on until one has had a chance to hear the opinions of those one respects. SA A D SD
21. There may be a few exceptions, but in general, Indians are pretty much alike. SA A D SD
22. The present is all too often full of unhappiness. It is only the future that counts. SA A D SD
23. The United States and Russia have just about nothing in common. SA A D SD
24. Certain religious sects who refuse to honour the flag should be forced to conform to such a patriotic action, or be banned. SA A D SD
25. In a discussion I often find it necessary to repeat myself several times to make sure I am being understood. SA A D SD
26. While I don't like to admit this even to myself, my secret ambition is to become a great man, like Einstein, or Beethoven, or Shakespeare. SA A D SD
27. Most Indians would become overbearing and disagreeable if not kept in their place. SA A D SD
28. Even though freedom of speech for all groups is a worthwhile goal, it is unfortunately necessary to restrict the freedom of certain political groups. SA A D SD
29. It is better to be a dead hero than to be a live coward. SA A D SD
30. Manual labour and unskilled jobs seem to fit the Indian mentality and ability better than more skilled or responsible work. SA A D SD

Please make sure that you have answered every item.

SECTION C

Below are a number of questions about some important social and personal issues. Whatever your opinion is, you may be sure that many other people agree with you.

Please indicate whether you agree or disagree with each question by circling "Yes" or "No."

- | | | |
|--|-----|----|
| 1. Are you in favour of socialized medicine (Medicare)? | Yes | No |
| 2. Do you believe in God? | Yes | No |
| 3. Do you believe that, fundamentally, all races are equal? | Yes | No |
| 4. Do you support Communism? | Yes | No |
| 5. Are you a practising Christian? | Yes | No |
| 6. Are you in favour of capital punishment for murder? | Yes | No |
| 7. Are you in favour of compulsory military service for all young men? | Yes | No |
| 8. Do you believe that honesty is the best policy? | Yes | No |
| 9. Do you advocate the use of nuclear weapons in Viet Nam? | Yes | No |
| 10. Are you firmly convinced that cleanliness of habits is necessary? | Yes | No |

.....

Below are a number of paired statements about the issues introduced above. Please indicate, by placing a cross in the appropriate set of brackets, which one of the two persons described you can see yourself being more friendly with.

Please assume that the two persons described are alike in all other respects.

- | | |
|---|-----|
| 1. a. A white person who believes that, fundamentally, all races are equal. | () |
| b. An Indian who believes that there are fundamental differences between races. | () |
| 2. a. A white person who is an atheist. | () |
| b. An Indian who believes in God. | () |

3. a. A white person who is against socialized medicine. ()
b. An Indian who is in favour of socialized medicine. ()
4. a. A white person with clean habits. ()
b. An Indian with dirty habits. ()
5. a. A white person who believes in God. ()
b. An Indian who is an atheist. ()
6. a. A dishonest white person. ()
b. An honest Indian. ()
7. a. A white person who is a Communist. ()
b. An Indian who is anti-Communist. ()
8. a. A white person who advocates the use of nuclear weapons in Viet Nam. ()
b. An Indian who is against the use of nuclear weapons in Viet Nam. ()
9. a. A white person who is against compulsory military service for all young men. ()
b. An Indian who is in favour of compulsory military service for all young men. ()
10. a. A white person who believes that there are fundamental differences between races. ()
b. An Indian who believes that, fundamentally, all races are equal. ()
11. a. A white person who is in favour of capital punishment for murder. ()
b. An Indian who is against capital punishment for murder. ()
12. a. A white person who is a practising Christian. ()
b. An Indian who is not a practising Christian. ()
13. a. A white person who is against the use of nuclear weapons in Viet Nam. ()
b. An Indian who advocates the use of nuclear weapons in Viet Nam. ()
14. a. An honest white person. ()
b. A dishonest Indian. ()

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DEPARTMENT OF CHEMISTRY

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15. a. A white person who is for socialized medicine. ()
 b. An Indian who is against socialized medicine. ()
16. a. A white person with dirty habits. ()
 b. An Indian with clean habits. ()
17. a. A white person who is against capital punishment for murder. ()
 b. An Indian who is in favour of capital punishment for murder. ()
18. a. A white person who is not a practising Christian. ()
 b. An Indian who is a practising Christian. ()
19. a. A white person who is in favour of compulsory military service for all young men. ()
 b. An Indian who is against compulsory military service for all young men. ()
20. a. A white person who is anti-Communist. ()
 b. An Indian who is a Communist. ()

Please make sure that you have answered every item.

Comments (if any), about integration generally or this questionnaire in particular:

Thank you for your cooperation.

APPENDIX D

QUESTIONNAIRE RESPONSES

NOTES TO APPENDIX D

1. Items are grouped under the following headings:
Attitude to the School (five items); Student Relationships (twenty-one items); Student/Teacher Relationships (seven items); Academic Problems (five items); Parent Attitudes (four items); and Teacher Attitudes (eight items).
2. Each item is numbered as it appeared on the actual questionnaire.
3. The symbols under each set of responses are intended to show at a glance the overall direction of the responses. The symbol "+" indicates that the responses were significantly in a direction favourable to integration ($p \leq .05$). The symbol "-" indicates that the responses were significantly in a direction unfavourable to integration ($p \leq .05$). The symbol "?" indicates that the responses showed no significant direction.
4. For a significant difference between the dichotomized "agree"--"disagree" responses a chi square equal to or greater than 3.84 (d.f. = 1) was required.

ATTITUDE TO THE SCHOOL (5 ITEMS)

- QI. 1. Indian and white students like each other better because they come to the same school.
- QW. 1. Indian and white students like each other better because they come to the same school.
- QT. 2. Indian and white students like each other better because they come to the same school.

School A				School B				School C				School D			
SA	A	D	SD	SA	A	D	SD	SA	A	D	SD	SA	A	D	SD
I 5	23	5	1	5	22	5	5	1	7	9	3	5	12	8	6
W 12	71	18	1	12	48	20	6	6	62	45	6	11	77	31	9
T 1	12	2	0	3	14	4	1	1	7	4	0	0	9	2	0
+				+				?				?			
+				+				?				+			
+				+				?				+			

- QI.10. I enjoy coming to school.
- *QW.10. I enjoy coming to school.
- QT.12. Indian children enjoy coming to school.

School A				School B				School C				School D			
SA	A	D	SD	SA	A	D	SD	SA	A	D	SD	SA	A	D	SD
I 15	15	4	0	13	17	4	3	10	4	1	5	14	11	3	3
W 41	43	9	9	26	44	9	7	47	58	11	3	42	66	12	8
T 0	10	3	2	0	11	11	0	0	7	5	0	0	8	3	0
+				+				+				+			
+				+				+				+			
?				?				?				?			

*Not included in the weighting.

QI.12. I think I would be happier in a school attended only by Indian students.

QT.14. I think that Indian students would be happier in a school attended only by Indian students.

School A				School B				School C				School D			
SA	A	D	SD	SA	A	D	SD	SA	A	D	SD	SA	A	D	SD
I 5	8	11	10	7	10	14	6	8	4	4	4	6	5	9	11
W															
T 2	7	5	1	2	10	8	2	1	4	5	2	1	1	7	2
?				?				?				?			
?				?				?				+			

QW.12. I think I would be happier in a school attended only by white students.

QT.32. I think that white students would be happier in a school attended only by white students.

School A				School B				School C				School D			
SA	A	D	SD	SA	A	D	SD	SA	A	D	SD	SA	A	D	SD
I															
W 7	15	54	26	13	19	28	26	14	34	47	24	21	30	55	22
T 11	3	1	0	0	10	11	1	0	2	8	2	0	6	5	0
+				+				+				+			
-				?				+				?			

QI.36. I would like to leave school as soon as possible, just as Indian students have done in the past.

QT.43. Indian students would like to leave school as soon as possible, just as Indian students have done in the past.

School A				School B				School C				School D			
SA	A	D	SD	SA	A	D	SD	SA	A	D	SD	SA	A	D	SD
I 2	5	14	13	1	4	6	26	4	1	4	11	2	1	5	23
W															
T 1	12	2	0	0	15	7	0	0	9	3	0	0	7	4	0
+				+				+				+			
-				?				?				?			

STUDENT RELATIONSHIPS (21 ITEMS)

QI. 3. I like to play with white kids.

QT. 4. Indian children like to play with white children.

School A				School B				School C				School D			
SA	A	D	SD	SA	A	D	SD	SA	A	D	SD	SA	A	D	SD
I 14	18	2	0	11	21	4	1	3	11	2	4	5	16	7	3
W															
T 0	8	7	0	0	6	15	1	0	6	6	0	0	6	5	0
+				+				+				+			
?				-				?				?			

QW. 3. I like to play with Indian kids.

QT.38. White children like to play with Indian children.

School A				School B				School C				School D				
SA	A	D	SD	SA	A	D	SD	SA	A	D	SD	SA	A	D	SD	
I																
W	13	79	9	1	11	52	17	6	12	68	27	12	7	69	45	7
T	0	6	9	0	0	7	15	0	0	4	7	1	0	5	6	0
+				+				+				+				
?				?				?				?				

QI. 5. I do not mind sitting next to white students in class.

QT. 6. Indian students do not mind sitting next to white students in class.

School A				School B				School C				School D				
SA	A	D	SD	SA	A	D	SD	SA	A	D	SD	SA	A	D	SD	
I	20	13	1	0	25	8	2	2	8	8	0	4	14	13	2	2
W																
T	1	13	1	0	3	13	6	0	0	9	2	1	0	9	2	0
+				+				+				+				
+				+				+				+				

QW. 5. I do not mind sitting next to Indian students in class.

QT.34. White students do not mind sitting next to Indian students in class.

School A				School B				School C				School D				
SA	A	D	SD	SA	A	D	SD	SA	A	D	SD	SA	A	D	SD	
I																
W	50	48	4	0	29	37	13	7	40	69	10	0	50	61	9	8
T	1	12	2	0	0	17	5	0	1	8	3	0	0	10	1	0
+				+				+				+				
+				+				?				+				

QI. 6. There are well-known gangs of white boys at school.

QW. 6. There are well-known gangs of Indian boys at school.

QT. 7. Gangs in the school are formed along racial lines.

School A				School B				School C				School D				
SA	A	D	SD	SA	A	D	SD	SA	A	D	SD	SA	A	D	SD	
I	4	11	15	4	8	14	8	7	2	3	8	7	3	5	16	7
W	22	27	44	9	16	18	33	19	8	23	52	36	14	36	52	26
T	1	12	2	0	1	15	5	1	0	8	4	0	1	6	4	0
?				?				+				+				
?				?				+				+				
-				-				?				?				

- QI. 8. At lunch and at other spare times Indian and white students get together.
- QW. 8. At lunch and at other spare times Indian and white students get together.
- QT.10. At lunch and at other spare times Indian and white students get together.

School A				School B				School C				School D			
SA	A	D	SD	SA	A	D	SD	SA	A	D	SD	SA	A	D	SD
I 6	18	9	1	2	17	13	5	1	2	10	7	5	13	7	6
W 11	60	27	4	9	34	27	16	4	37	49	29	9	44	50	25
T 1	6	7	1	0	4	18	0	0	4	7	1	0	2	8	1
+				?				-				?			
+				?				-				-			
?				-				?				-			

- QI.13. I have never really felt welcome at school parties.
- QW.13. I don't think Indian students are really welcome at school parties.
- QT.15. I don't think Indian students are really welcome at school parties.

School A				School B				School C				School D			
SA	A	D	SD	SA	A	D	SD	SA	A	D	SD	SA	A	D	SD
I 3	7	19	5	1	6	22	8	7	4	4	5	8	7	9	7
W 3	10	46	43	4	12	32	38	11	47	38	23	12	21	52	43
T 0	4	10	1	0	2	17	3	0	4	5	3	0	0	9	2
+				+				?				?			
+				+				?				+			
?				+				?				+			

- QI.15. Many white kids treat us like wild west Indians.
 QW.15. Many white students treat Indian kids like wild west Indians.
 QT.17. Many white students treat Indian students like wild west Indians.

School A				School B				School C				School D			
SA	A	D	SD	SA	A	D	SD	SA	A	D	SD	SA	A	D	SD
I 3	10	13	8	6	11	9	11	8	5	2	5	7	8	10	6
W 11	26	39	26	10	22	26	28	23	40	37	19	15	32	52	29
T 0	4	9	2	0	1	15	6	0	1	9	2	0	2	7	2
?				?				?				?			
+				+				+				+			
?				+				+				+			

- QI.20. If ever I have the chance to get a white kid into trouble I try to do it.
 QT.23. If ever an Indian student has the chance to get a white student into trouble he or she tries to do it.

School A				School B				School C				School D			
SA	A	D	SD	SA	A	D	SD	SA	A	D	SD	SA	A	D	SD
I 2	0	11	21	1	3	13	20	2	1	4	13	2	1	9	19
W															
T 0	0	14	1	0	2	14	6	0	0	10	2	0	2	8	1
+				+				+				+			
+				+				+				+			

QW.20. If ever I have the chance to get an Indian kid into trouble I try to do it.

QT. 9. If ever a white student has the chance to get an Indian student into trouble he or she tries to do it.

School A				School B				School C				School D			
SA	A	D	SD	SA	A	D	SD	SA	A	D	SD	SA	A	D	SD
2	0	31	69	3	0	18	65	0	2	45	72	3	1	40	84
0	1	11	3	0	1	12	9	0	0	9	3	0	0	7	4
+				+				+				+			
+				+				+				+			

- QI.22. No matter how I behave, I am not accepted as an equal by white students.
- QW.22. No matter how they behave, Indian students are not accepted as equals by white students.
- QT.25. No matter how they behave, Indian students are not accepted as equals by white students.

School A				School B				School C				School D			
SA	A	D	SD	SA	A	D	SD	SA	A	D	SD	SA	A	D	SD
I 2	5	19	8	2	7	20	8	5	6	6	3	9	6	8	8
W 9	25	46	22	10	18	27	31	12	33	46	28	14	36	53	25
T 0	10	5	0	1	7	11	3	0	4	7	1	1	3	7	0
+				+				?				?			
+				+				+				+			
?				?				?				?			

- QI.23. Disturbances in the classroom are often caused by trouble between Indian and white children.
- QW.23. Disturbances in the classroom are often caused by trouble between Indian and white children.
- QT.26. Disturbances in the classroom are often caused by trouble between Indian and white children.

School A				School B				School C				School D			
SA	A	D	SD	SA	A	D	SD	SA	A	D	SD	SA	A	D	SD
I 2	13	13	6	1	7	14	15	4	2	11	3	4	6	12	9
W 9	18	43	32	8	16	35	27	3	15	59	42	13	25	49	41
T 0	3	9	3	1	1	13	7	0	1	6	5	0	1	7	3
?				+				?				+			
+				+				+				+			
+				+				+				+			

- QI.24. I have gone to parties at the homes of white children.
- QW.24. I have gone to parties at the homes of Indian children.
- QT.27. Indian and white children attend parties at each others homes.

School A				School B				School C				School D			
SA	A	D	SD	SA	A	D	SD	SA	A	D	SD	SA	A	D	SD
I 2	9	19	4	5	11	6	15	1	6	5	8	1	7	14	9
W 1	23	54	24	5	7	39	35	3	10	68	38	2	7	47	72
T 0	0	11	4	0	0	18	4	0	1	10	1	0	0	7	4
-				?				?				-			
-				-				-				-			
-				-				-				-			

- QI.25. White kids say nasty things about Indians.
- QT.28. White children say nasty things about Indians.

School A				School B				School C				School D			
SA	A	D	SD	SA	A	D	SD	SA	A	D	SD	SA	A	D	SD
I 5	16	12	1	7	13	11	6	11	3	6	0	10	12	6	3
W															
T 1	10	4	0	1	7	11	3	0	6	4	2	1	7	3	0
?				?				?				-			
?				?				?				?			

QW.25. Indian kids say nasty things about whites.

QT.41. Indian children say nasty things about whites.

School A				School B				School C				School D				
SA	A	D	SD	SA	A	D	SD	SA	A	D	SD	SA	A	D	SD	
I																
W	8	24	56	14	7	31	38	10	19	41	46	13	18	47	47	16
T	0	5	9	1	0	6	15	1	0	2	9	1	0	4	6	1
+				?				?				?				
?				+				+				?				

QI.28. I would rather spend my time with other Indian students than with white students.

QT.31. Indian students would rather spend their time with other Indian students than with white students.

School A				School B				School C				School D				
SA	A	D	SD	SA	A	D	SD	SA	A	D	SD	SA	A	D	SD	
I	4	7	17	6	7	10	13	7	9	4	3	4	8	5	14	4
W																
T	5	10	0	0	1	21	0	0	2	8	2	0	2	8	1	0
+				?				?				?				
-				-				-				-				

QW.28. I would rather spend my time with other white students than with Indian students.

QT.20. White students would rather spend their time with other whites than with Indian students.

School A				School B				School C				School D				
SA	A	D	SD	SA	A	D	SD	SA	A	D	SD	SA	A	D	SD	
I																
W	5	39	44	14	15	29	32	10	21	55	32	11	41	55	25	7
T	2	12	1	0	2	17	3	0	1	10	1	0	2	8	1	0
?				?				-				-				
-				-				-				-				

QI.31. I often play after school with white kids.

QW.31. I often play after school with Indian kids.

QT.36. Indian and white students often play together after school.

School A				School B				School C				School D				
SA	A	D	SD	SA	A	D	SD	SA	A	D	SD	SA	A	D	SD	
I	1	4	21	8	2	8	15	12	0	4	7	9	1	5	16	9
W	4	26	56	16	5	11	47	23	3	18	68	30	0	12	65	51
T	0	7	7	1	0	9	13	0	0	4	7	1	1	4	6	0
-				-				-				-				
-				-				-				-				
?				?				?				?				

- QI.32. I am interested in the same things as white kids.
- QW.32. I am interested in the same things as Indian kids.
- QT.37. On the whole Indian and white students are interested in the same things.

School A				School B				School C				School D			
SA	A	D	SD	SA	A	D	SD	SA	A	D	SD	SA	A	D	SD
I 13	17	3	1	14	20	3	0	10	5	2	3	8	15	5	3
W 17	54	18	13	9	41	28	8	5	52	37	25	13	45	54	16
T 0	7	6	2	1	9	11	1	0	8	4	0	1	9	0	1
+				+				+				+			
+				?				?				?			
?				?				?				+			

- QI.33. I think that white children have better clothes than Indian children.
- QW.33. I think that white children have better clothes than Indian children.
- QT.39. I think that white children have better clothes than Indian children.

School A				School B				School C				School D			
SA	A	D	SD	SA	A	D	SD	SA	A	D	SD	SA	A	D	SD
I 3	5	17	9	5	7	17	8	7	2	5	6	1	8	13	9
W 7	25	49	21	7	22	39	18	9	30	52	28	19	26	50	33
T 0	3	10	2	2	12	7	1	1	4	7	0	0	4	6	1
+				+				?				+			
+				+				+				+			
+				?				?				?			

STUDENT/TEACHER RELATIONSHIPS (7 ITEMS)

- QI. 4. Teachers often make me feel bad in front of the class.
- *QW. 4. Teachers often make me feel bad in front of the class.
- QT. 5. Teachers often make Indian students feel bad in front of the class.

School A				School B				School C				School D				
SA	A	D	SD	SA	A	D	SD	SA	A	D	SD	SA	A	D	SD	
I	3	8	13	10	5	6	17	9	5	5	6	4	6	6	9	10
* W	4	19	48	31	8	21	35	22	15	25	55	24	8	40	52	28
T	1	1	8	5	2	5	5	10	0	0	8	4	0	4	4	3
+				+				?				?				
+				+				+				+				
+				?				+				?				

*Not included in the weighting.

- QI.11. Teachers are not at all interested in the Indian way of life.
- QW.11. Teachers are not at all interested in the Indian way of life.
- QT.13. Teachers are not at all interested in the Indian way of life.

School A				School B				School C				School D				
SA	A	D	SD	SA	A	D	SD	SA	A	D	SD	SA	A	D	SD	
I	1	7	15	11	1	7	15	14	4	2	6	8	4	7	10	10
W	4	7	33	58	0	6	25	55	3	14	43	59	8	13	40	67
T	1	6	5	3	1	3	11	7	0	2	8	2	1	2	5	3
+				+				+				?				
+				+				+				+				
?				+				+				?				

QI.17. Teachers really try to help Indian students.

QW.17. Teachers really try to help Indian students.

QT.19. Teachers really try to help Indian students.

School A				School B				School C				School D			
SA	A	D	SD	SA	A	D	SD	SA	A	D	SD	SA	A	D	SD
I 17	17	0	0	19	14	3	1	12	7	0	1	12	15	2	2
W 33	62	4	3	39	42	2	3	56	58	2	3	58	64	5	1
T 3	9	3	1	2	19	1	0	3	9	0	0	2	9	0	0
+				+				+				+			
+				+				+				+			
+				+				+				+			

QI.27. Some teachers dislike Indians very much.

QW.27. Some teachers dislike Indians very much.

QT.30. Some teachers dislike Indians very much.

School A				School B				School C				School D			
SA	A	D	SD	SA	A	D	SD	SA	A	D	SD	SA	A	D	SD
I 4	12	11	7	4	13	9	11	8	2	7	3	8	10	7	6
W 6	17	56	23	6	19	35	26	5	34	54	26	22	23	52	31
T 1	6	6	2	1	8	13	0	0	3	5	4	0	5	4	2
?				?				?				?			
+				+				+				+			
?				?				?				?			

QI.30. Teachers are unfair to Indian students.

QW.30. Teachers are unfair to Indian students.

QT.35. Teachers are unfair to Indian students.

School A				School B				School C				School D			
SA	A	D	SD	SA	A	D	SD	SA	A	D	SD	SA	A	D	SD
I 2	3	20	9	2	5	19	11	1	2	7	10	3	4	18	6
W 1	5	61	35	5	7	37	37	3	9	64	43	2	15	56	55
T 0	1	10	4	0	0	13	9	0	0	9	3	0	1	6	4
+				+				+				+			
+				+				+				+			
+				+				+				+			

QI.34. Teachers think that Indian students are lazy.

QW.34. Teachers think that Indian students are lazy.

QT.40. Teachers think that Indian students are lazy.

School A				School B				School C				School D			
SA	A	D	SD	SA	A	D	SD	SA	A	D	SD	SA	A	D	SD
I 5	7	12	10	4	11	14	8	2	5	5	8	8	8	11	4
W 4	19	52	27	12	33	25	16	15	36	51	17	18	34	55	21
T 0	12	3	0	2	18	2	0	2	5	5	0	1	4	5	1
?				?				?				?			
+				?				?				+			
-				-				?				?			

01.00. Teachers are subject to Indian reservation.
 02.00. Teachers are subject to Indian reservation.
 03.00. Teachers are subject to Indian reservation.

School A				School B				School C				School D			
01	02	03	04	05	06	07	08	09	10	11	12	13	14	15	16
17	18	19	20	21	22	23	24	25	26	27	28	29	30	31	32
33	34	35	36	37	38	39	40	41	42	43	44	45	46	47	48
49	50	51	52	53	54	55	56	57	58	59	60	61	62	63	64
65				66				67				68			

01.00. Teachers are subject to Indian reservation.
 02.00. Teachers are subject to Indian reservation.
 03.00. Teachers are subject to Indian reservation.

School A				School B				School C				School D			
01	02	03	04	05	06	07	08	09	10	11	12	13	14	15	16
17	18	19	20	21	22	23	24	25	26	27	28	29	30	31	32
33	34	35	36	37	38	39	40	41	42	43	44	45	46	47	48
49	50	51	52	53	54	55	56	57	58	59	60	61	62	63	64
65				66				67				68			

- QI.35. I feel that teachers do not treat Indian kids the same as they treat white kids.
- QW.35. I feel that teachers do not treat Indian kids the same as they treat white kids.
- QT.42. I feel that teachers do not treat Indians the same as they treat white students.

School A				School B				School C				School D			
SA	A	D	SD	SA	A	D	SD	SA	A	D	SD	SA	A	D	SD
I 7	5	13	9	7	9	10	11	3	3	9	5	5	6	13	7
W 3	20	51	28	10	23	28	25	16	22	53	28	18	38	35	27
T 0	5	9	1	0	3	16	3	0	2	8	2	0	1	8	2
?				?				?				?			
+				+				+				+			
?				?				?				?			

ACADEMIC PROBLEMS (5 ITEMS)

- QI. 7. I speak the Indian language whenever I can.
- QW. 7. Indian students speak the Indian language whenever they can.
- QT. 8. Indian students speak the Indian language whenever they can.

School A				School B				School C				School D			
SA	A	D	SD	SA	A	D	SD	SA	A	D	SD	SA	A	D	SD
I 13	17	3	1	15	12	7	3	14	4	1	1	13	13	4	1
W 34	54	11	3	29	43	14	0	43	52	18	6	30	56	30	12
T 1	9	5	0	2	9	8	3	0	6	6	0	0	9	2	0
-				-				-				-			
-				-				-				-			
?				?				?				?			

QI.16. I have trouble speaking English.

QW.16. Indian students have trouble speaking English.

QT.18. Indian students have trouble speaking English.

School A				School B				School C				School D			
SA	A	D	SD	SA	A	D	SD	SA	A	D	SD	SA	A	D	SD
I 1	5	17	11	0	3	12	22	2	3	7	8	1	5	12	13
W 9	43	42	8	6	23	33	24	5	36	54	24	3	29	46	50
T 3	11	1	0	1	8	11	2	0	4	7	1	0	6	4	1
+				+				+				+			
?				+				+				+			
-				?				?				?			

QI.18. A lot of the things I learn at school are useless.

*QW.18. A lot of the things I learn at school are useless.

QT.21. Indians feel that a lot of the things they learn at school are useless.

School A				School B				School C				School D			
SA	A	D	SD	SA	A	D	SD	SA	A	D	SD	SA	A	D	SD
I 2	2	9	21	1	4	12	20	3	2	4	11	2	3	10	16
*W 11	16	35	40	6	14	21	45	7	22	41	49	12	24	41	51
T 2	12	0	1	4	13	5	0	0	8	4	0	1	7	3	0
+				+				+				+			
+				+				+				+			
-				-				?				?			

*Not included in the weighting.

- QI.19. From what I have seen, white kids are smarter than Indian kids.
- QW.19. From what I have seen, white kids are smarter than Indian kids.
- QT.22. From what I have seen, white children are smarter than Indian children.

School A				School B				School C				School D			
SA	A	D	SD	SA	A	D	SD	SA	A	D	SD	SA	A	D	SD
I 5	13	13	3	3	11	15	8	5	4	5	6	4	9	10	8
W 12	16	50	24	10	17	32	27	8	27	53	31	23	25	45	35
T 1	5	6	3	0	5	14	3	1	4	7	0	0	5	5	1
?				?				?				?			
+				+				+				+			
?				+				?				?			

- QI.29. Getting homework done is hard in my home.
- *QW.29. Getting homework done is hard in my home.
- QT.33. Getting homework done is hard in Indian homes.

School A				School B				School C				School D			
SA	A	D	SD	SA	A	D	SD	SA	A	D	SD	SA	A	D	SD
I 2	6	20	6	0	8	18	11	2	3	6	9	3	4	19	5
*W 6	18	51	27	5	11	35	35	8	24	55	32	19	32	43	34
T 6	6	2	1	13	9	0	0	2	8	2	0	6	5	0	0
+				+				+				+			
+				+				+				+			
-				-				-				-			

*Not included in the weighting.

PARENT ATTITUDES (4 ITEMS)

- QI. 2. My parents really want me to come to school.
 *QW. 2. My parents really want me to come to school.
 QT. 3. Indian parents really want their children to come to school.

School A				School B				School C				School D			
SA	A	D	SD	SA	A	D	SD	SA	A	D	SD	SA	A	D	SD
I 19	14	0	1	34	2	1	0	16	2	0	2	25	5	1	0
*W 84	16	1	1	80	6	0	0	107	11	0	1	120	7	1	0
T 0	9	5	1	1	17	4	0	1	10	1	0	3	8	0	0
+				+				+				+			
+				+				+				+			
?				+				+				+			

*Not included in the weighting.

- QI. 9. My parents will not come to the school for any reason if they can help it.
 *QW. 9. My parents will not come to the school for any reason if they can help it.
 QT.11. Indian parents will not come to the school for any reason if they can help it.

School A				School B				School C				School D			
SA	A	D	SD	SA	A	D	SD	SA	A	D	SD	SA	A	D	SD
I 3	13	12	6	2	9	15	11	5	3	4	8	2	4	14	11
*W 6	13	42	41	8	14	29	35	4	11	51	53	10	17	34	67
T 1	7	7	0	0	9	11	2	0	5	6	1	1	2	6	2
?				+				?				+			
+				+				+				+			
?				?				?				?			

*Not included in the weighting.

- QI.14. The parents of white children do not like them to play with Indians.
- QW.14. My parents do not like me to play with Indians.
- QT.16. The parents of white children do not like them to play with Indians.

School A				School B				School C				School D			
SA	A	D	SD	SA	A	D	SD	SA	A	D	SD	SA	A	D	SD
I 2	4	16	12	4	8	12	13	1	5	11	3	4	8	15	4
W 3	2	33	64	4	10	30	42	5	21	52	41	14	20	43	51
T 0	4	10	1	1	9	10	2	0	3	8	1	1	4	5	1
+				+				?				?			
+				+				+				+			
?				?				?				?			

- QI.26. Teachers never have much to do with the parents of Indian children.
- QW.26. Teachers never have much to do with the parents of Indian children.
- QT.29. Teachers never have much to do with the parents of Indian children.

School A				School B				School C				School D			
SA	A	D	SD	SA	A	D	SD	SA	A	D	SD	SA	A	D	SD
I 4	5	19	5	2	4	17	14	3	1	8	8	6	5	9	11
W 1	22	47	32	13	16	39	18	11	30	57	21	10	32	50	36
T 2	12	1	0	2	16	3	1	0	9	3	0	2	5	3	1
+				+				+				+			
+				+				+				+			
-				-				?				?			

School A				School B				School C				School D			
SA	A	D	SD	SA	A	D	SD	SA	A	D	SD	SA	A	D	SD

QT. 1. There are no problems of integration in this school.

0	2	6	7	0	5	14	3	0	1	10	1	0	0	7	4
---	---	---	---	---	---	----	---	---	---	----	---	---	---	---	---

QT.44. When Indian children attend a non-Indian school they must be prepared to cope with the provincial curriculum without any changes or allowances.

1	9	2	3	3	15	1	3	1	9	2	0	1	5	5	0
---	---	---	---	---	----	---	---	---	---	---	---	---	---	---	---

QT.45. I avoid reprimanding Indian students if I can so that I cannot be accused of being prejudiced against them.

1	4	6	4	1	3	17	1	0	1	9	2	0	1	9	1
---	---	---	---	---	---	----	---	---	---	---	---	---	---	---	---

QT.46. There is little hope of improving the Indians, because their major defects are in their blood.

1	0	7	7	0	0	13	9	0	0	5	7	1	0	0	10
---	---	---	---	---	---	----	---	---	---	---	---	---	---	---	----

QT.47. Indians are morally inferior to white people.

0	2	7	6	0	2	10	10	0	3	3	6	1	1	6	3
---	---	---	---	---	---	----	----	---	---	---	---	---	---	---	---

QT.48. The results of intelligence testing prove that Indian children are inherently inferior to white children.

0	2	8	5	0	3	12	7	0	3	5	4	0	3	4	4
---	---	---	---	---	---	----	---	---	---	---	---	---	---	---	---

QT.49. I don't see that any special training about Indians could have enabled me to teach any better in this school.

0	2	7	6	0	4	14	4	0	2	8	2	0	1	3	7
---	---	---	---	---	---	----	---	---	---	---	---	---	---	---	---

QT.50. Integrated education was worth a try, but it would be better all-round if Indian students went back to Indian schools.

2	1	9	3	0	2	13	7	0	3	6	3	0	0	2	9
---	---	---	---	---	---	----	---	---	---	---	---	---	---	---	---

APPENDIX E

NOTES ON THE METHOD FOR WEIGHTING QUESTIONNAIRE RESPONSES

NOTE ON THE METHOD FOR WEIGHTING QUESTIONNAIRE RESPONSES

The significance of differences between response categories was established using a chi square test. In fact, the observed distribution was tested against an expected distribution of responses. If a significant difference appeared, then it was inferred that the observed cells' frequencies were different. This was so because each cell of the expected distribution was equal.

It was not necessary to calculate separate values for every set of responses because N remained constant for any group in any school. Thus "cut-off" frequencies could be calculated and the significance determined by inspection.

For one degree of freedom at the .05 level a chi square of 3.84 is required for significance. With two cells, the expected values will be the same and $(O - E)$ will be the same. Therefore $\frac{(O - E)^2}{E}$ must equal or exceed 1.92.

From this equation the value of O may be obtained.

For example, in School A responses were obtained from 34 Indian students.

$$\begin{aligned}\frac{(O - E)^2}{E} &= 1.92 \\ \frac{(O - 17)^2}{17} &= 1.92 \\ (O - 17)^2 &= 1.92 \times 17 \\ O - 17 &= \sqrt{1.92 \times 17}\end{aligned}$$

$$\begin{aligned}
 0 &= \sqrt{1.92 \times 17} + 17 \\
 &= 5.7 + 17 \\
 &= 22.7
 \end{aligned}$$

Thus the "cut-off" frequencies for significance are 22.7 and 11.3 and the significance of the observed frequencies may be determined by inspection.

In determining the significance of the differences between the SA and A or the SD and D categories the same method was used with one degree of freedom; it may have been more appropriate to have used two degrees of freedom. If this method of weighting is used again a decision should be made regarding the appropriate degrees of freedom.

Weights actually used in this study for teachers' responses

Item	School A				School B				School C				School D			
1	4	3	1	0	4	3	1	0	4	3	1	0	4	3	1	0
2	1	0	2	3	1	0	2	3		-			1	0	2	3
3	0	0	2	3	0	1	3	3	0	1	3	4	0	1	3	4
4	0	0	2	2	1	0	2	2	1	0	2	2	1	0	2	2
5	2	2	0	0	2	2	0	0		-				-		
6	0	0	2	2	0	1	3	3	0	0	2	3	0	0	2	2
7		-				-			3	2	0	1	3	2	0	1
8	1	0	2	3	0	0	2	3	0	0	2	3	1	0	2	3
9	3	3	1	0	3	3	1	0	4	3	1	0	3	3	1	0
10	1	0	2	3		-			3	2	0	1		-		
11		-			3	2	0	0		-			2	2	0	0
12	0	0	2	2	0	0	2	2	0	1	3	4	0	0	2	2
13	4	3	1	0	4	3	1	0	2	2	0	0	4	3	1	0
14		-				-				-				-		
15	3	2	0	0	3	2	0	0		-			2	2	0	0
16	3	3	1	0	3	2	0	0	3	2	0	1	2	2	0	0

Item	School A				School B				School C				School D			
17	3	2	0	0	3	2	0	0		-			3	2	0	1
18			-		3	2	0	0	3	2	0	1	3	2	0	0
19	1	0	2	2	0	0	2	2	0	0	2	2	0	0	2	2
20			-				-		1	0	2	3	0	0	2	3
21	3	3	1	0	2	2	0	0	4	3	1	0	2	2	0	0
22	2	2	0	1	3	2	0	0	3	2	0	1	2	2	0	0
23	2	2	0	0	2	2	0	0	4	3	1	0	2	2	1	0
24	1	0	2	3			-			-			1	0	2	3
25	3	2	0	1	3	2	0	0	4	3	0	1	3	2	0	1
26	3	2	0	0	3	2	0	0	3	2	0	1	3	2	0	0
27	3	2	0	1	2	2	0	0	3	2	0	1	4	3	1	0
28			-				-		0	1	3	4	0	0	2	2
29	3	2	0	1	3	2	0	1	3	2	0	1	3	2	0	0
30	3	2	0	1	3	2	0	0	3	2	0	1	2	2	0	1
31	2	2	0	1			-			-				-		
32	2	2	0	1	2	2	0	0	3	2	0	1	3	2	0	1
33	2	2	0	1	3	2	0	1	1	1	0	0	2	2	0	1
34	0	0	2	2	0	0	2	3	1	0	2	3	0	0	2	2
35	2	2	0	1	2	2	0	0	2	2	0	0	3	2	0	0
36	3	2	0	1	3	2	0	1	3	2	0	1	3	2	0	0
37	1	0	2	2	1	0	2	3		-				-		
38	1	0	2	3	1	0	2	3	1	0	2	3	1	0	2	3
39	3	2	0	1	3	2	0	1	3	2	0	1	3	2	0	1
40	3	2	0	1			-		3	2	0	1	3	2	0	1
41	3	2	0	1			-			-				-		
42	3	2	0	1	3	2	0	0	3	2	0	1	3	2	0	0
43	3	2	0	0	3	3	1	0	4	3	1	0	4	3	1	0
44	4	3	1	0	4	3	1	0	4	3	1	0	4	3	1	0
45	4	3	1	0	4	3	1	0	4	3	1	0	4	3	1	0
46	4	3	1	0	4	3	1	0	4	3	1	0	4	3	1	0
47	4	3	1	0	4	3	1	0	4	3	1	0	4	3	1	0
48	4	3	1	0	4	3	1	0	4	3	1	0	4	3	1	0
49	4	3	1	0	4	3	1	0	4	3	1	0	4	3	1	0
50	4	3	1	0	4	3	1	0	4	3	1	0	4	3	1	0
Maximum Weight	128				123				130				130			
Items Discarded	6				9				10				6			

APPENDIX F
TEACHERS' SCORES BY SCHOOLS

TABLE IX

SCHOOL A: TEACHERS' SCORES

Sensitivity Index	Dogmatism Score	Ethnocentrism Score	Belief Congruence Score
23	50	21	7
24	31	13	9
25	62	22	9
26	51	15	10
27	68	23	9
33	50	20	6
34	54	29	7
36	56	23	10
37	69	29	10
40	71	18	10
41	64	28	9
44	46	23	9
46	52	28	9
46	62	27	9
49	64	28	6
<hr/>			
N = 15	15	15	15
Range = 23-49	31-71	13-29	6-10
Mean = 35.4	56.6	23.1	8.6
S.D. = 8.85	10.60	5.11	1.40

TABLE X

SCHOOL B: TEACHERS' SCORES

Sensitivity Index	Dogmatism Score	Ethnocentrism Score	Belief Congruence Score
21	52	20	10
21	44	20	10
24	58	20	10
25	50	19	10
26	47	24	4
27	56	11	5
27	65	17	10
28	59	26	10
29	59	16	10
30	48	20	10
31	57	24	9
32	56	23	10
33	49	14	10
34	67	32	10
34	63	28	10
34	73	25	10
34	46	24	10
40	57	28	8
41	62	26	9
41	56	26	4
42	52	22	10
47	71	31	8
<hr/>			
N = 22	22	22	22
Range = 21-47	44-73	11-32	4-10
Mean = 31.8	56.7	22.4	8.9
S.D. = 7.03	7.90	5.35	1.98

TABLE XI

SCHOOL C: TEACHERS' SCORES

Sensitivity Index	Dogmatism Score	Ethnocentrism Score	Belief Congruence Score
18	37	16	10
20	53	20	10
22	54	20	10
24	70	24	10
25	50	21	7
26	47	19	6
27	47	19	6
27	52	22	10
37	55	30	9
39	39	24	10
41	54	25	7
42	60	35	10
<hr/>			
N = 12	12	12	12
Range = 18-42	37-70	16-35	6-10
Mean = 29.0	51.5	22.9	8.7
S.D. = 8.45	8.79	5.24	1.71

TABLE XII

SCHOOL D: TEACHERS' SCORES

	Sensitivity Index	Dogmatism Score	Ethnocentrism Score	Belief Congruence Score
	18	50	20	6
	20	58	25	8
	21	70	17	10
	22	41	13	10
	22	55	18	10
	23	45	18	4
	24	41	18	10
	29	50	23	10
	35	52	24	9
	39	73	27	8
	43	58	24	10
<hr/>				
N	= 11	11	11	11
Range	= 18-43	41-73	13-27	4-10
Mean	= 26.9	53.9	20.6	8.6
S.D.	= 8.42	10.51	4.24	2.01

APPENDIX G
TABLES XIII AND XIV

TABLE XIII

STATISTICAL COMPARISON OF THE GENERAL DIRECTION OF
QUESTIONNAIRE RESPONSES OF INDIAN AND WHITE
STUDENTS TO 31 PARALLEL ITEMS
USING MODAL RESPONSES

For two degrees of freedom, a chi square equal to or greater than 5.99 is required for significance at the .05 level. This analysis is independent of the number of individuals responding.

School A

	+	-	?	
Indian	18	4	9	31
White	24	4	3	31
	42	8	12	62

Chi square = 3.8570

School B

	+	-	?	
Indian	17	2	12	31
White	21	3	7	31
	38	5	19	62

Chi square = 1.9226

School C

	+	-	?	
Indian	12	3	16	31
White	19	5	7	31
	31	8	23	62

Chi square = 5.6022

School D

	+	-	?	
Indian	12	4	15	31
White	22	6	3	31
	34	10	18	62

Chi square = 11.3410

TABLE XIV

STATISTICAL COMPARISON OF THE GENERAL DIRECTION OF
QUESTIONNAIRE RESPONSES OF STUDENTS AND
TEACHERS TO 42 PARALLEL ITEMS
USING MODAL RESPONSES

For two degrees of freedom a chi square equal to or greater than 5.99 is required for significance at the .05 level. This analysis is independent of the number of individuals responding.

School A

	+	-	?	
Students	32	4	6	42
Teachers	10	11	21	42
	42	15	27	84

Chi square = 23.1236

School B

	+	-	?	
Students	30	3	9	42
Teachers	16	11	15	42
	46	14	24	84

Chi square = 10.1722

School C

	+	-	?	
Students	25	5	12	42
Teachers	13	4	25	42
	38	9	37	84

Chi square = 8.4478

School D

	+	-	?	
Students	23	6	13	42
Teachers	14	6	22	42
	37	12	35	84

Chi square = 4.3780



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